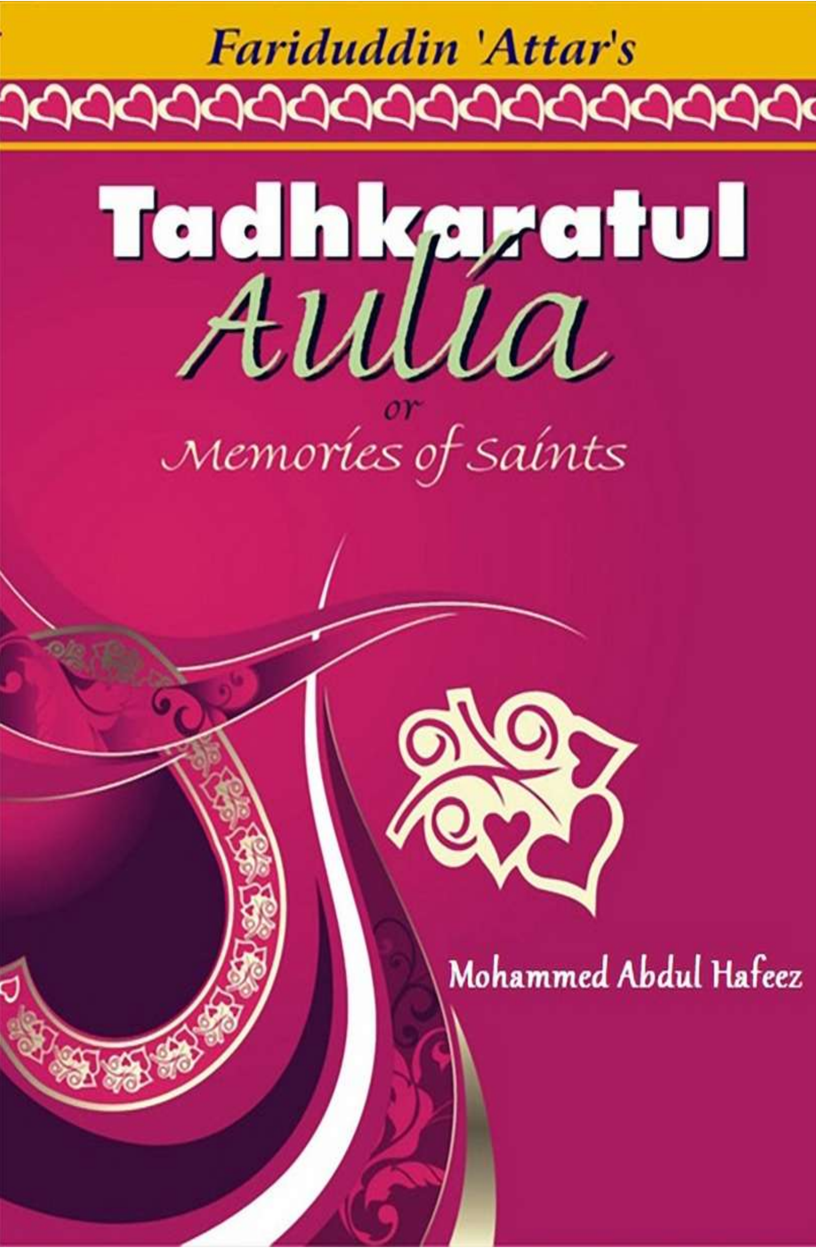
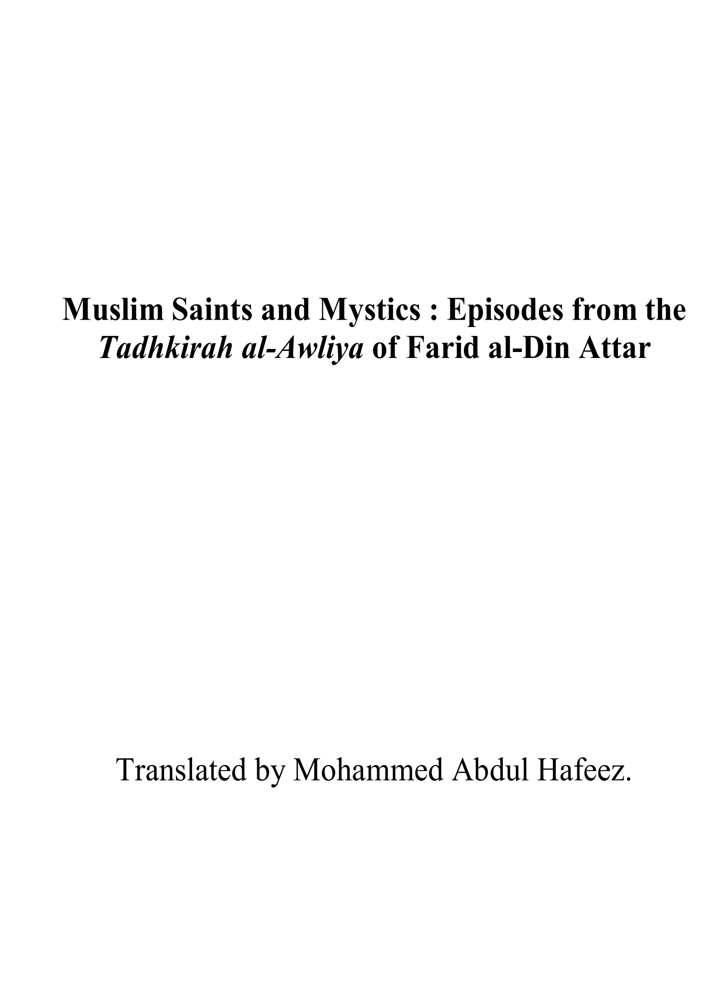

Fariduddin 'Attar's
Tadhkaratul
Aulia
or
Memories of Saints
Mohammed Abdul Hafeez



Muslim Saints and Mystics : Episodes from the *Tadhkirah al-Awliya* of Farid al-Din Attar

Translated by Mohammed Abdul Hafeez.

Contents

Introduction

Abu Hamid bin Abu Bakr Ibrahim Farid al-Din Attar was born in AD 1145 or 1146 in Nishapur province of Iranian Khorasan and died circa 1221. There is disagreement over the exact dates of his birth and death, but several sources confirm that he lived almost a hundred years. Different stories are told about the death of Attar. One common story is as follows. He was captured by a Mongol. One day someone came along and offered a thousand pieces of silver for him. Attar told the Mongol not to sell him for that price since the price was not right. The Mongol accepted Attar's words and did not sell him. Later, someone else came along and offered a sack of straw for him. Attar counseled the Mongol to sell him because that was how much he was worth. The Mongol soldier became very angry and cut off Attar's head. So he died to teach a lesson. Attar, much better-known by his pen names Farid al-Din and Attar ('the pharmacist'), was a Persian and Muslim poet, Sufi, theoretician of mysticism, and hagiographer.

Farid al-Din Attar was a Persian poet and Sufi mystic. Living during a turbulent era of political uncertainty, he turned inwards, exploring the realm of God and the paths to Him through mystical poetry. Little about Attar is known with certainty. His name (literally, 'perfume of roses') indicates that, like his father, he was a druggist and followed the calling of a medical man. Supposedly reliable Persian sources vary in the year of his death by a

span of 43 years. One reason for this uncertainty is that, unlike other Islamic poets, he did not write flattering panegyrics about his own life and greatness. This is to his personal credit, but unfortunate for the historian. We are certain only of the fact that he was born in Nishapur in north-eastern Persia; he passed 13 years of his youth in Mashad, and spent much of his life collecting the poetry of other Sufi mystics.

He was the son of a prosperous chemist, and got an excellent education in Arabic, theosophy and medicine. He helped his father in the store and on his father's death, took over its ownership. The people he helped in the pharmacy used to confide their troubles in Attar and this affected him deeply. Eventually, he abandoned his pharmacy and travelled widely to Kufa, Mecca, Damascus, Turkistan, and India, meeting Sufi sheikhs and returned promoting Sufi (Islamic mysticism) ideas to his home city of Nishapur.

Attar speaks of his own poetry in various contexts, including the epilogues of his long narrative poems. He confirms the guess likely to be made by every reader that he possessed an inexhaustible fund of thematic and verbal inspiration. He writes that when he composed his poems, more ideas came into his mind than he could possibly use. He also states that the effort of poetical composition threw him into a state of trance in which he could not sleep.

Like his contemporary Khaqani, Attar was not only convinced that his poetry had far surpassed all previous poetry, but that it was to be intrinsically unsurpassable at

any time in the future, seeing himself as the 'seal of the poets' and his poetry as the 'seal of speech'.

The *Mantiq al-Tayr* (*The Conference of Birds*) written in the twelfth century by Farid al-Din Attar, a metaphorical tale of birds seeking a king (God) has inspired readers across time and around the world. This epic poem tells of a conference attended by all types of birds, who pose a series of questions to their leader, the hoopoe. The stories he tells in reply are allegories for the spiritual quest and its pitfalls. *Mantiq al-Tayr* or *The Conference of Birds* is known as his most famous epic poem, which is consecrated to the tale of the spiritual quest of 30 birds to find their supreme sovereign, the simurgh. This work was modelled on the treatise on the birds composed half a century earlier by another Sufi master, Ahmad Ghazali (d. 1126 CE), founder of the 'School of Love' in Sufism. This epic masterpiece has also enjoyed several musical and theatrical adaptations in the West, while its stories are common subjects of illustration in Persian miniature painting. Attar's most celebrated works are *The Conference of Birds* and a poem consisting of 4,600 couplets. The poem uses allegory to illustrate the Sufi doctrine of union between the human and the divine.

In the edition of R. P. Masani's 1923 translation, noted Sufi scholar and spiritual teacher Andrew Harvey sets the scene. 'The allegorical framework has the stark, luminous simplicity of Islami calligraphy. You may believe you are reading a witty, dazzling allegory. Very soon, however, if you reading with attention, you will realise you are being

drawn into a vision of a mystical path of the greatest depth.'

Attar is best known for his often-translated masterpiece *Mantiq al-Tayr*, literally meaning 'the conference of birds', still considered to be the best example of Sufi poetry in Persian language after Rumi's verses. Distinguished for his provocative and radical theology of love, many lines of Attar's poems and lyrics are cited independently as maxims in their own right. These paradoxical statements are still known by heart and sung by minstrels throughout Iran, Afghanistan, Tajikistan and wherever Persian is spoken or understood, such as in the lands of the Indo-Pakistani subcontinent.

Other important works of this prolific poet include the *Elahi-Nāma* (*Book of God*) and the *Mosibat-Nama* (*Book of Adversity*), both of which are mystical allegories similar in structure and form to *Mantiq al-Tayr*, the *Divan* (*Collected Poems*) and the famous prose work, *Tadhkerat al-Awliya*, an invaluable source of information on the early Sufis (abridged English translation, *Muslim Saints and Mystics*). From the point of view of ideas, literary themes, and style, Attar's influence was strongly felt not only in Persian literature but also in other Islamic literatures. His great prose work comprises the monumental compendium in Persian of biographies of famous Sufis, called *Tadhkerat al-Awliya*, or *Memoirs of the Saints*. Attar composed at least 45,000 couplets and many brilliant prose works in six important works of poetry and one major prose work.

Asrar Nameh (or the *Book of Mysteries*), which strings together a series of unconnected episodic stories, is known as Attar's least-known poems.

Attar's *Book of Adversity* (*Mosibat-Nama*) recounts the Sufi path in other terms, following the voyage of the contemplative wayfarer or 'pilgrim of thought' (salik-i-fikrat) through the mineral, vegetable, animal, human, and angelic realms.

Attar's divine book *Elahi-Nāma* relates the story of a king who asks his six sons what they most desire. They all ask for worldly things, and the king exposes their vanity in a series of anecdotes.

The *Book of Selections* (*Mukhtar-Namah*) is a collection of over 2,000 quatrains (ruba'i) arranged in 50 chapters according to various mystical themes, and his collected poems (*Divan*) contains some 10,000 couplets which are notable for their depiction of visionary landscapes and heartrending evocations of the agonies and ecstasies of the mystic.

These poems are notable not only for their thematic unity, with usually just one mystical idea, or a series of related concepts from first verse to last line being elaborated progressively, but also for their esoteric hermeticism and unconventional religious values.

The attribution of the *Book of Khusraw* (*Khusraw-Namah*, a romance of the love between a Byzantine princess and a Persian prince, with almost no mystical content) to the poet has been rejected on convincing stylistic, linguistic and historical grounds, as spurious.

Attar’s works had such an impact on both the Sufi community and the literate public at large that his fame soared soon after his death. He was imitated rapidly, so that today there are some 23 works falsely attributed to ‘Attar’ proven by modern scholars to be spurious or of doubtful authenticity. If we take merely the works that are unquestionably his, comprising a good 45,000 lines, the achievement is monumental.

However, the most important aspect of Attar’s thought lies in the fact that all of his works are devoted to Sufism (Tasawuf) and throughout all of his genuine collected works, there does not exist even a single verse without a mystical colouring: in fact, Attar dedicated his entire literary existence to Sufism.

Farid al-din Attar is considered one of the pre-eminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he can be placed in the twelfth and thirteenth centuries C.E. born in Nishapur in what is today Iran.

Attar reached an age of over 70 and died a violent death in the massacre which the Mongols inflicted on Nishapur in April 1221. His mausoleum is located in Nishapur. It was built by Ali-Shir Nava’i in the sixteenth century.

Attar apparently was a pharmacist but little information about his personal life is known. Information about Attar’s life is rare. He is mentioned by only two of his contemporaries, Awfi, and Khadja Nasir ud-Din Tusi.

Attar wrote a number of books on Sufism. According to his own writings, Sufism was meant to be a spiritual

search for a union with God. This search throughout history has taken many forms, but for Attar it was quite specific. Parallels may be seen with Dante. According to Attar, the spiritual pilgrimage of man brings him through seven successive 'valleys'. First is the valley of quest, where ascetic means are adopted; then follows the valley of love, which may be compared to Dante's earthly paradise; then follow the valleys of knowledge, detachment, unity, and amazement; and finally, the valley of annihilation of the self is reached. This is the supreme state of divine union with God. Sufism was meant to be an all-encompassing effort to live in a meaningful, religious frame of mind.

Attar died fleeing the Mongol hordes under Genghis Khan. Just before his death, Attar met a young poet, Rumi, to whom he gave some of his philosophical poems. Rumi perpetuated and added to the philosophical development of Sufism and the understanding of Attar. This is solid evidence that Rumi met Attar as a young boy as Rumi's family abandoned the city of Balkh. On their way, Rumi's father came to visit Attar. It is reported that Attar gave a copy of one of his mystic poetry books to the young Jalal Din (who was not called Rumi or Molana until much later when he became the great mystic and poet as he is known today). Their meeting has been reported by various sources, including by Rumi's own son Hassam al-Din. Attar is one of the most prolific figures of Persian literature. He wrote over a hundred works of varying lengths from just a few pages to voluminous

tomes. Generally speaking, most of his books are popular and relatively easy to read.

Two of Attar's works have been translated into English. S. C. Nott translated *Conference of the Birds* (1954); and Bankey Behari (1961) and A. J. Arberry (1966) published abridged translations of *Memoirs of Saints*, both with excellent introductions. The best works about Attar are Eduard G. Browne, *A Literary History of Persia*, vol. 2 (1906), and Margaret Smith, ed., *The Persian Mystics: Attar* (1932). Attar is represented in A. J. Arberry, *Aspects of Islamic Civilization as Depicted in the Original Texts* (1964), and James Kritzeck, ed., *Anthology of Islamic Literature: From the Rise of Islam to Modern Times* (1966). For a discussion of the Sufism of Attar, see A. J. Arberry, *Sufism: An Account of the Mystics of Islam* (1950), and Idries Shah, *The Sufis* (1964). In 2002, an international conference entitled 'Farid al-Din Attar and the Persian Sufi Tradition' was held by the Iran Heritage Foundation in collaboration with the Center of Near and Middle Eastern Studies at the School of Oriental and African Studies (SOAS), and the University of London. The conference, which was convened by Dr Leonard Lewisohn, author, translator and researcher in the area of Islamic studies and a specialist in Persian language and Sufi literature, and Christopher Shackle, Professor of Modern Language of South Asia at SOAS at the University of London, was the centerpiece of a number of musical, poetic and artistic events in London to celebrate Persian mysticism and the literary contributions of Farid

al-Din Attar.

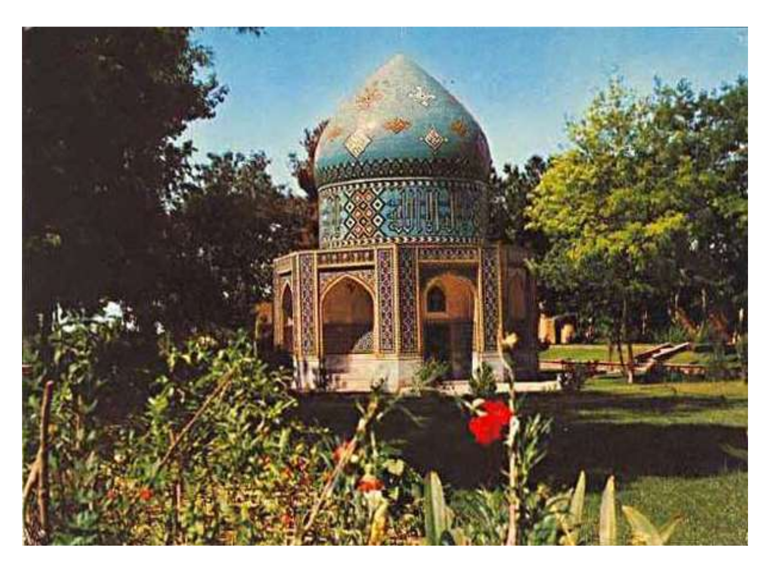
Attar's tomb in Nishapur attracts a large number of tourists every year who visit the historic city of Nishapur to pay tribute to this great Persian poet and writer. Nishapur (or Neyshābūr) is a city in the Razavi Khorasan province in north-eastern Iran, situated in a fertile plain at the foot of the Binalud Mountains, near the regional capital of Mashhad. Every year, concurrent with the commemoration day of Farid al-Din Attar Neishaburi on 14 April, a special ceremony is held in Nishapur, Razavi Khorasan province with the attendance of intellectuals, academic members, authors, students, etc. *Tadhkerat al-Awliya* (*Muslim Saints and Mystics*) is considered a world famous classical book of Persian literature which has been printed in many countries in many international languages, having inspirational stories from the lives of the earliest Sufis by the great thirteenth-century Persian Sufi poet, Farid al-Din Attar, the most famous work of its kind.

The thought-world depicted in Attar's works reflects the whole evolution of the Sufi movement. The starting point is the idea that the body-bound soul's awaited release and return to its source in the other world can be experienced during the present life in mystic union attainable through inward purification. By explaining his thoughts, the material used is not only specifically Sufi, but also from older ascetic legacies. Although his heroes are for the most part Sufis and ascetics, he also introduces stories from historical chronicles, collections of anecdotes, and

all types of highly-esteemed literature. His talent for perception of deeper meanings behind outward appearances enables him to turn details of everyday life into illustrations of his thoughts. The idiosyncrasy of Attar's presentations invalidates his works as sources for study of the historical persons whom he introduces. As sources on the hagiology and phenomenology of Sufism, however, his works have immense value. Judging from Attar's writings, he viewed the ancient Aristotelian heritage with scepticism and dislike. Interestingly, he did not want to uncover the secrets of nature. This is particularly remarkable in the case of medicine, which fell within the scope of his profession.

He obviously had no motive for showing off his secular knowledge in the manner customary among court panegyrists, whose type of poetry he despised and never practiced. Such knowledge is only brought into his works in contexts where the theme of a story touches on a branch of natural science.

Attar's Mausoleum in Nishapur, Iran



Inscription on Attar's tomb as translated by Garcin de Tassy

God is Eternal…Here in this garden of a lower Eden, Attar perfumed the soul of the humblest of men. This is the tomb of a man so eminent that the dust stirred by his feet would have served as collyrium to the eye of the firmament…and of whom the saints were disciples…In the year of the Hijra 586 he was pursued by the sword of the army which devoured everything, being martyred in the massacre which then took place…Increase, O Lord, his merit…May the glory be with Him who

dies not and holds in his hands the keys to unlimited forgiveness and infinite punishment.

His grand book *Tadhkerat al-Awliya* in prose and his most famous works in verse include:
Asrarnameh
Elahinameh
Mosibatnameh
Manteq-u'ttair
Bulbulnameh
Heydarnameh
Mokhtarnameh, and
Khosrownameh.

In the preface to the 'Memorial' (*Muslim Saints and Mystics*), Attar lists his reasons for writing the book, but not the sources used by him. His declared motives, as summarized by R. A. Nicholson, are as follows.

1. He was begged to do so by his religious brethren.
2. He hoped that some of those who read the work would bless the author, and, thus, possibly, secure his welfare beyond the grave.
3. He believed that the words of the saints were profitable even to those who could not put them into practice, inasmuch as they strengthen aspiration and destroy self-conceit.
4. Jonaid said, 'Their sayings are one of the armies of Almighty God whereby He confirms and reinforces the disciple, if his heart be dejected.'

5. According to the Prophet, 'Mercy descends at the mention of the pious': peradventure, if one spreads a table on which mercy falls like rain, he will not be turned away portionless.
6. Attar trusted that the blessed influence of the saints may be vouchsafed to him and bring him happiness before he died.
7. He busied himself with their sayings in the hope that he might make himself resemble them.
8. The Koran and the Traditions cannot be understood without knowledge of Arabic, wherefore most people are unable to profit by them; and the Sayings of the Saints, which form a commentary on the Koran and the Traditions, were likewise uttered, for the most part, in Arabic. Consequently, the author has translated them into Persian, in order that they may become accessible to all.
9. Since an idle word often excites keen resentment, the word of Truth is capable of having a thousandfold effect even though you are unconscious thereof. Similarly, Abd al-Rahman Eskafi said that the reading of the Koran was effectual, although the reader might not understand it, just as a potion of which the ingredients are unknown.
10. Spiritual words alone appeal to the author. Hence, he composed this 'daily task' for his contemporaries, hoping to find some persons to share the meal which he had provided.
11. The Imam Yusof Hamadhani advised some people, who asked him what they should do when the saints had passed away from the earth, to read eight pages of their

sayings every day. Attar felt that it was incumbent upon him to supply this desideratum.

12. From his childhood he had a predilection for the Sufis and took delight in their sayings. When such words are spoken only by impostors and when true spiritualists became as rare as the philosopher's stone, he resolved to popularise literature of this kind so far as lay in his power.

13. In the present age the best men are bad, and holy men have been forgotten. The Memorial was designed to remedy this state of things.

14. The Sayings of the Saints dispose men to renounce the world, meditate on the future life, love God, and set about preparing for their last journey.

One may say that there does not exist in all creation a better book than this, for their words are a commentary on the Koran and Traditions, which are the best of all words. Any one who reads it properly will perceive what passion must have been in the souls of those men to bring forth such deeds and words as they have done and said.

15. A further motive was the hope of obtaining their intercession hereafter and of being pardoned, like the dog of the Seven Sleepers which, though it be all skin and bone, will nevertheless be admitted to Paradise.

In his preface, Attar mentions three books which he recommends for those ambitious to attain a full understanding of the pronouncements of the Sufis.

These he entitles: *Ketab Sharh al-Qalb* (*The Exposition*

of the Heart), *Ketab Kashf al-Asrar* (*The Revelation of the Secrets*), and *Ketab Ma'refat al-Nafs wa'l-Rabb* (*The Knowledge of the Self and of the Lord*). No clue is given here to the authorship of these works, but Attar refers in one other context (II, 99) to the *Sharh al-Qalb* as a book of his own composition; see also Attar's introduction to his own *Mukhtar-Namah*.

It may, therefore, be deduced that Attar was the author of the other two titles. No copy of any of the three has so far been recovered. Attar wrote 96 Episodes in his book *Tadhkerat al-Awliya*, as follows.

1. Ja'far al-Sadeq
2. Owais al-Qarani
3. al-Hasan al-Basri
4. Malek ibn Dinar
5. Mohammad ibn Wase'
6. Habib al-'Ajami
7. Abu Hazem al-Makki
8. Otba al-Gholam
9. Rabe'a al-'Adawiya
10. al-Fozail ibn 'Iyaz
11. Ebrahim ibn Adham
12. Beshr al-Hafi
13. Dho 'l-Nun al-Mesri
14. Abu Yazid al-Bestami
15. Abd Allah ibn al-Mobarak
16. Sofyan al-Thauri
17. Shaqiq al-Balkhi
18. Abu Hanifa

19. al-Shafe'i
20. Ahmad ibn Hanbal
21. Dawud al-Ta'i
22. al-Mohasebi
23. Abu Solaiman al-Dara'i
24. Mohammad ibn Sammak
25. Aslam al-Tusi
26. Ahmad ibn Harb
27. Hatem al-Asamm
28. al-Tostari
29. Ma'ruf al-Karkhi
30. Sari al-Saqati
31. Fath al-Mauseli
32. Ahmad ibn Abi 'l-Hawari
33. Ahmad ibn Khazruya
34. Abu Torab al-Nakhshabi
35. Yahya ibn Mo'adh al-Razi
36. Shah ibn Shoja' al-Kermani
37. Yusof ibn al-Hosain al-Razi
38. Abu Hafs al-Haddad
39. Hamdun al-Qassar
40. Mansur ibn 'Ammar
41. al-Antaki
42. Abd Allah ibn Khobaiq
43. al-Jonaid
44. Amr ibn 'Othman al-Makki
45. Abu Sa'id al-Kharraz
46. Abu 'I-Hosain al-Nuri
47. Abu 'Othman al-Hiri

48. Ibn al-Jalla’
49. Rowaim
50. Ibn ‘Ata’
51. Ebrahim al-Raqqi
52. Yusof ibn Asbat
53. al-Nahrajuri
54. Somnun
55. al-Morta’esh
56. Mohammad ibn al-Fazl
57. al-Bushanji
58. al-Termedhi
59. Abu Bakr al-Warraq
60. Abd Allah ibn Monazel
61. Ali ibn Sahl al-Esfahani
62. Khair al-Nassaj
63. Abu Hamza al-Khorasani
64. Ahmad ibn Masruq
65. Abd Allah al-Maghrebi
66. Abu Ali al-Juzajani
67. Abu Bakr al-Kattani
68. Ibn Khafif
69. Abu Mohammad al-Jorairi
70. Al-Hallaj
71. Abu Baker wasti
72. Abu Omeru Naqil
73. Jafer Jildi
74. Abul Khair Qatah
75. Abu Abdallah Mohamed Bin Hussain
76. Abu Ishaque Garzoni

77. Abul hasan Qarqani.
78. al-Shebli
79. Abu Nasser Siraj
80. Abul Abbas Qasab
81. Ebrahim al-Khauwas
82. Memshad al-Dinawari
83. Abu Ishauqe Ibrahim Shebani
84. Abu Baker Sayedlani
85. Abu Hamza Mohammd Bin Ibrahim Baghdadi
86. Abu Ali Daqaq
87. Shaikh Abu Ali Saqfi
88. Abu Ali Ahmed Rudbari
89. Shaikh Abul Hasan Ali Jafri
90. Abu Osman al-Maghrabi
91. Shaikh Abul Abbas Nahwandi
92. Abu Omeru Ibrahim Zajaji
93. Sheikh Abul Hasan Saiq
94. Abul Qasim Nasarabadi
95. Abul Fadhel Hasan Sarqasi
96. Abul Abbas Alsayari

Thirty-Eight Episodes translated by A. J. Arberry

An abridgement, translated by A. J. Arberry, of Attar’s only known prose work *Tadhkerat al-Awliya* (*Muslim Saints and Mystics*) which he worked on throughout much of his life was available publicly before his death. Arberry’s translation is an abridgement, consisting of only the following chapters.

3. Hasan of Basra

4. Malek Ibn Dinar
6. Habib al-Ajami
9. Rabe’a al-Adawiya
10. Al-Fozail Ibn Iyaz
11. Ebrahim Ibn Adham
12. Beshr Ibn al-Hareth
13. Dho ‘l-Nun al-Mesri
14. Abu Yazid al-Bestami
15. Abd Allah Ibn al-Mobarak
16. Sofyan al-Thauri
17. Shaqiq of Balkh
21. Dawud al-Ta’i
22. al-Mohasebi
26. Ahmad Ibn Harb
27. Hatem al-Asamm
28. Sahl Ibn Abd Allah al-Tostari
29. Ma’ruf al-Karkhi
30. Sari al-Saqati
33. Ahmad Ibn Khazruya
35. Yahya Ibn Mo’adh
36. Shah Ibn Shoja’
37. Yusof Ibn al-Hosain
38. Abu Hafs al-Haddad
43. Abo’l-Qasem al-Jonaid
44. Amr Ibn Othman
45. Abu Sa’id al-Kharraz
46. Abul-Hosain al-Nuri
47. Abu Othman al-Hiri
50. Ibn Ata

54. Somnun
58. al-Termedhi
62. Khairal-Nassaj
67. Abu Baker al-Katani
68. IbnKhafif
70. al-Hallaj
78. al-Shebli
81. Ebrahimal-Khauwas

And the above episodes are available on the below web site. www.omphaloskepsis.com/ebooks/

Tadhkerat al-Awliya is a biography of Muslim saints and mystics. In what is considered the most compelling entry in this book, Attar relates the story of the execution of Hallaj, the mystic who had uttered the words, 'I am the Truth' in a state of ecstatic contemplation. Attar wrote 114 pieces, the same number of *suras* in the holy book of Quran. About 30 of his works survived.

Influence on Rumi

Attar died fleeing the Mongol hordes under Genghis Khan. Just before his death, Attar met a young poet, Rumi, to whom he gave some of his philosophical poems. Rumi perpetuated and added to the philosophical development of Sufism and the understanding of Attar.

Attar is one of the most famous mystic poets of Iran. His works were the inspiration of Rumi and many other mystic poets. Attar and Sanai were two of the greatest influences on Rumi in his Sufi views. Rumi has

mentioned both of them with the highest esteem several times in his poetry. Rumi praises Attar as follows.
‘Attar roamed the seven cities of love—We are still just in one alley.’

Rumi’s Mausoleum in Kunya,Turkey.



The Second Episode about Owaise of Qarni
In *Tadhkerat al-Awliya*, Attar wrote the second episode about Owaise of Qarni, and in the famous book of poetry, *Masnavi* by Jalaleddin Rumi, the following is said by Prophet Muhammad about Oveys Gharni.
The prophet Muhammad says that the breeze brings

o'men
The divine perfume from Yemen.
The scent of ramin comes from Oveys
The fragrance of God from Oveys.
Ovey's heavenly perfume from God,
Overjoyed the heart of the prophet of God.
Forsaking his mortal being willingly
That earthly (Oveys) become heavenly.

Publication note for the second episode by David Rosenbaum of the New York Times
Farid al-Din Attar is considered one of the pre-eminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he can be placed in the twelfth and thirteenth centuries C.E. Born in Nishapur in what is today Iran, Attar apparently was a pharmacist, but little information about his personal life is known. During his lifetime he is believed to have written approximately nine books, including such famous works as the *Mantiq al-Tayr* (*The Conference of the Birds*) and the *Ilahi-Nama* (*The Book of God*).

Muslim Saints and Mystics is an abridgement, translated by A. J. Arberry, of Attar's only known prose work, *Tadhkerat al-Awliya*, which he worked on throughout much of his life and which was available publicly before Arberry's death. In what is considered the most compelling entry in this book, Attar relates the story of the execution of Hallaj, the mystic who had uttered the words, 'I am the Truth' in a state of ecstatic contemplation.

Arberry's translation is an abridgement; the entry on Owaise al-Qarani translated by Mohammed Abdul Hafeez B.com., Hyderabad India omitted in Arberry's text, is available at the following link: Owaise al-Qarani.

Website on which the second episode is available

Owaise of Qarni

113k - Adobe PDF - View as html

Owaise of Qarni, trans. from Urdu to English by Mohammed Abdul Hafeez B.Com, Hyderabad, India, reference book.

http://www.omphaloskepsis.com/ebooks/pdf/Owaise.pdf

As a pharmacist. Attar was a pen name which he took for his occupation. 'Attar' means herbalist, druggist or perfumist, and during his lifetime in Persia, much of medicine and drugs were based on herbs. Therefore, by profession, he was similar to a modern-day town doctor and pharmacist.

Three phases of Attar's creativity

Classification of the various works by these two criteria yields virtually identical results. The German orientalist Hellmut Ritter at first thought that the problem could be explained by the spiritual evolution of the poet. He distinguished three phases of Attar's creativity:

- Works in which mysticism is in perfect balance with a finished, storyteller's art.
- Works in which a pantheistic zeal gains the upper hand over literary interest.
- Works in which the ageing poet idolizes Imam Ali ibn Abu Talib while there is no trace of ordered thoughts and

descriptive skills. Ritter surmised that the last phase, that of old age, was coincidental with a conversion to Shi'ism. However, in 1941, the Persian scholar Nafisi was able to prove that the works of the third phase in Ritter's classification were written by another Attar who lived about two hundred and fifty years later at Mashhad and was a native of Tun (source: Internet search).

In this book, translation of the following 58 episodes omitted in Arberry's text are included.

Reference books:

1. Sheikh Farid al-Din Attar, *Tazkeratul Aoulia* (*Book of Muslim Saints and Mystics*), Urdu trans., Majedi Book Depot, Kanpur, 1383 A.H., India.
2. Sheikh Farid al-Din Attar, *Tazkeratul Aoulia* (*Book of Muslim Saints and Mystics*), Urdu trans., Anwar Book Depot, New Delhi, India.

1. Imam Jafar Sadiq

His name was Ja'far al-Sadiq and his patronymic name was Abu Mohammed. If we start writing about his qualities and miracles then it is not easy to cover all of them. He inherited from Ali Bin Abi Talib (RA) and he is the real heir of the Prophet. Ja'far al-Sadiq's greatness is such that we can call him the king of Muslim ummat (nation). He was the follower of truth and ascertainment and also the true follower of the pious persons. He was great among all the saints and successors of the Prophet. He was descendant of Ali Bin Abi Talib (RA) and the Prophet's family. Due to his greatness, we all praise him. As already mentioned above that to write the details about

the works and achievements of Prophet, their companions and members of the Prophet's family is not easy and will need many volumes to describe.

After seeking the blessings for writing this book, we are mentioning here the stories of pious persons who were passed away after the family members of the Prophet. Here we are writing about Ja'far al-Sadiq. Ja'far al-Sadiq was ranked after the companions of the Prophet. He was member of Prophet's family, hence many of his teachings about mystic knowledge and also his other narrations are available. We are mentioning here some of his sayings about good felicity. Those who follow his religion, in other words are following the religion of 12 imams (religious leaders), as he was the successor of the 12 imams. So it is one that is equal to 12 and also 12 that is equal to one. If we mention about his works and achievements then it will be equivalent to mention the works and achievements of 12 imams. If we mention about his character, he was master in every kind of knowledge and wisdom. He was the leader of learned people and they all had full confidence in him. He was not only a great leader of mystic persons but he was also the follower of literary persons and lovers of Allah. He has written many books and in these books he has explained the controlling powers of Allah in the best possible manner. He has also narrated many of the sayings of Imam Baquer's. The author explains as follows:

I am surprised to know that a group of persons due to their poor knowledge thought that Sunnat Jamat

(followers of the Prophet) has enmity with the family members of Prophet. But the fact is that the members of Sunnat Jamat are the followers of the Prophet's family members.

So we must remember that every one who has faith in the Prophet, he should also love and have faith in the Prophet's family members. When Imam Al-Shafe'i was imprisoned on the charge of enmity with the Prophet's family members, he uttered some couplets at that time. The meaning of one of the couplet is as follows: "I am friend of the holy Prophet Muhammed (peace be upon him) and his family members so if this is enmity then all human beings and jins should be witness on this enmity."

Who is Sunni? In its real meaning Sunni is one who accepts the greatness of the Prophet's family members. If it is not compulsory the rule of faith to know about the Prophet's family members and his companions but it is good for everybody to know about them. As you know some other things and some unnecessary things.

The importance of companions of the Prophet is very great because due to their sacrifices and great efforts as well as due to their Islamic knowledge which they learned from the Prophet and which helped the Muslims to spread the religion of Islam throughout the world. They set great examples of their sacrifices and efforts, which will guide the Muslims till the day of judgement. If we follow them then we can achieve real Islamic goal in our lives. So for you it is good to know about the king of this world and the world after the death, Prophet Muhammed (peace be

upon) and his companions and their followers.

The Prophet's family members who made distinguished services and sacrifices for the Islam and Muslims. With the help of their teachings we can become a true Muslims. So for this reason one should respect and love for the followers of the holy Prophet and his family members.

When some persons asked Abu Hanifa who is superior in the followers of holy Prophet. He said, "In the older Abu Bakr Siddiq (RA) and Omar Farouq (RA), in the young men Osman Bin Affan (RA) and Ali Bin Abi Talib (RA), in the women Ayesha (RA) and in the girls Fatima (RA)."

One night the caliph Mansur of Baghdad ordered his minister to bring Ja'far al-Sadiq before him for his killing so the minister told him, "Why did he want to kill such a noble and great person who is in loneliness in the house and busy in the worship of Allah and who left the worldly life and pleasure so it is against expedience." Mansur angry when heard the reply from his minister and told him it is his duty to obey his orders.

The minister tried his best in this matter but he was not successful so he went to call him helplessly. The caliph ordered his slaves to kill him upon his arrival to the palace at the time when Mansur takes down his crown from his head. But when he came to his palace Mansur stood before him and ran to receive him and gave him a most suitable place to sit him and he sat before him with sincerity and with great respect. The slaves were surprised when they saw the actions of Mansur.

The caliph asked him if he need any thing from him.

Then he told him that he should not be called again there to enable him to continue the worship of Allah. Mansur said good bye to him with great respect and at the same time Mansur's body began shivering and became unconscious and he was in that condition for three days and some persons told he was in that condition in which his three prayers were lapsed.

When he was all right then the minister asked him, "What was the matter with him?" Mansur told him, "When he entered his palace he saw a big python with him and his two lips were open and one was on the upper side and the other was below of the throne." The python told him, "If you do any harm to Ja'far al-Sadiq I would swallow you with your seat." So when I heard this I was afraid of python and I could not know what I was telling to him so I excused him and become unconscious."

When once Dawood Tai came to see him and asked him, "Oh! Son of the Prophet, pray for me as my heart become black." Then Ja'far al-Sadiq told him, "Oh! Abu Suleiman, you are also pious person of the time so no need of my prayers." Then Dawood Tai told him, "Oh! Son of the Prophet, Allah gave you a such greatness and it is obligatory for you to give advice to all Muslims." He told, "Oh! Abu Suleiman, I am afraid that on the day of judgement my grand father will caught me and will ask me why I have not fulfilled my duties properly and Allah will not see the inheritance but see the good deeds."

Then Dawood Tai wept and told, "Oh! Allah, his inheritance is from the holy Prophet and his habits are

superior and his grand father is the holy Prophet and his mother is batool (great woman) but he is still worried then who is Dawood and why he is so proudly on his deeds."
One day Ja'far al-Sadiq was sitting and he told his slaves to come and make a promise that on the day of judgement whoever will be successful then he should recommend the others. Then they told, "Oh! Son of the Prophet, why did you need our recommendations as your grandfather will recommend all the creatures?" Then he told them, "He is ashamed of his deeds so he is afraid to see the face of his grandfather."

Once Sufyan Thauri went to see Ja'far al-Sadiq when he discontinued going outside of the house and stayed alone in the house and he told him, "Oh! Son of the Prophet, people are not getting your grace as you are in the loneliness of the house." Then he told him, "I think this is better for me" and recited these two couplets and the meaning of them is as follows: "The faithfulness is not seen as the traveller on the journey will not see again and people are busy with their thinking and necessities. People express love for each other but their hearts are full of poison."

When the persons saw him wearing a wealthy dress and they told him, "Oh! Son of the Prophet, it is not suitable for the Prophet's family member to wear such a dress." Then he caught his hand and took it inside of the dress of his shoulder and showed him the inside dress which was made of jute and it scratched his hand. He told him, "This dress is for the Allah and other is for the mankind."

Ja'far al-Sadiq asked Abu Hanifa, "Who is wise?" And he replied, "One who makes difference between good and bad." Then he told him, "The animals could do these things. As they recognize who beat them and who love them." So Abu Hanifa asked him to explain in this matter, "Who is wise?" He told him, "One who could make difference between two good things and two bad things and choose one good thing which is more good from the two goods things and one bad thing which is less bad from the two bad things."

When the persons told him, "You have all qualities of pious persons and have kindness and coolness of the family members of the Prophet but you have more proudness." So he replied, "I am not proudly but my lord is great so when I discontinued proudness and greatness these things entered into me. So upon Allah's greatness one can feel proud but one should not be proudly for greatness of his own."

Somebody lost his bag of dinars (money) so he caught Ja'far al-Sadiq and told him, "You have stolen my dinars," as that man could not recognize him. He asked him, "How many dinars have you lost?" The man replied, "One thousand dinars." He took that man to his house and gave him one thousand dinars. Later that man found his bag of money some where and explained him the whole event and made apology to him and requested him to take the money which he brought back for him and he also told him, "It was his mistake." He told him, "He would never take back anything which he gives to anybody." That man

asked, “Who is this person?” And people told him, “He is Ja’far al-Sadiq” Then the man was very sorry for his mistake and went away.

One day he was going on the road lonely and he was saying ‘Allah, Allah’, and one poor pious person was also following him and saying ‘Allah, Allah’. When he told, “Oh! Allah, I do not have trouser and dress with me” and at the same moment one clean pair of dress was appeared there and he wore the same. Then the poor pious person asked him, “Oh! Great man, I was also reciting ‘Allah, Allah’ behind you so please give me your old dress.” So he liked his idea and gave him his old dress. A man came to Ja’far al-Sadiq asked him, “He wanted to see Allah.” He told that man, “Have you not heard what Allah told Prophet Moses (peace be upon him) that you did not able to see him.” The man told, “Yes.” But this is ummat (followers) of Prophet Muhammed (peac be upon him) and among the followers of the Prophet in whom one person said, “His heart was seen Allah and other person is crying that he will not worship Allah until he could see Allah.” So he asked the persons to tie him with rope and throw him in the river Tigris. When he was thrown in the water and he was gone inside water but water brought him to the surface level and he called, “Oh! Son of the Prophet, help me, help me.”

But he told the water, “Oh! Water, take him and hide him” and water took him inside. So that man was gone inside of the water many times and came on the water surface many times but he was crying for the help of

Ja’far al-Sadiq. When he was tired and gone inside of the water and lost hope for the help from the mankind and at that time water brought him to the upper level of surface as he called, “Oh! Allah, help me, help me.” Then he told the persons to take him out from the water and he was taken out from the water. He sat for some time and he became normal. He asked him, “Have you seen Allah?” He replied, “When I was calling others then there was a veil but when I called Allah for his help with eagerness then I saw Allah in the window which opened in my heart. If there was no eagerness and passion then Allah will be not there.” Allah says, “Is somebody there who will reply the needy person’s call?” Ja’far al-Sadiq told him, “When he was calling others for His help then he was false and advice him to take care of the window in the heart.”

Ja’far al-Sadiq told, “One who says, ‘Allah is on the things or Allah is from things’ and so for this saying he will become unbeliever.” And further he told, “One who commits sin with fear and seek Allah’s repentance and then he will become closer to Allah. When one who 27 worships in the beginning for himself and in the last for the show and proud for this he will be kept him away from Allah. One who is proud for his worship then he will become a sinner. Sincere is one who will repent for his sins.”

When persons asked Ja’far al-Sadiq, “Who is better either sincere pious person or wealthy person?” He said, “Pious person is better than other one because wealthy person always looks for the bags of money but pious

person is always with Allah." He further continued, "The worship is not right without repentance because Allah preferred repentance than worship. As Allah said, 'Repentance seekers are worshipers.' " Refer to Qur'anic teaching in which it is clear that repentance is superior to the worship.

The real remembrance of Allah is that in which one should forget all things because Allah is found for such things. He explained one verse of the Holy Qur'an in which Allah says, "He bestow His mercy on any one whom he likes." So all sources are kept away as Allah's blessing is given without any source. Ja'far al-Sadiq said, "The faithful is one who stands against nafs-i-ammara (inordinate appetites) and the pious is one who stands in the worship of Allah."

He said, "One who fight against nafs-i-ammara for the sake of himself then he will become the man of miracles." He also said, "One who fights with nafs-i-ammara for the sake of Allah then he finds Allah." He said, "Ilham (revelation) is a sign of Allah's blessing for His accepted persons but when this matter is proved that it is nothing by logic and this is the work of unbelievers." He said, "Allah is more hidden in the man than the movements of the black ants on the black mountains during the night. The love of Allah is neither good nor bad. The secret which I come to know when I became mad. It is good for a man if he has wise enemy." Ja'far al-Sadiq said to keep away from the friendship of the following five persons:

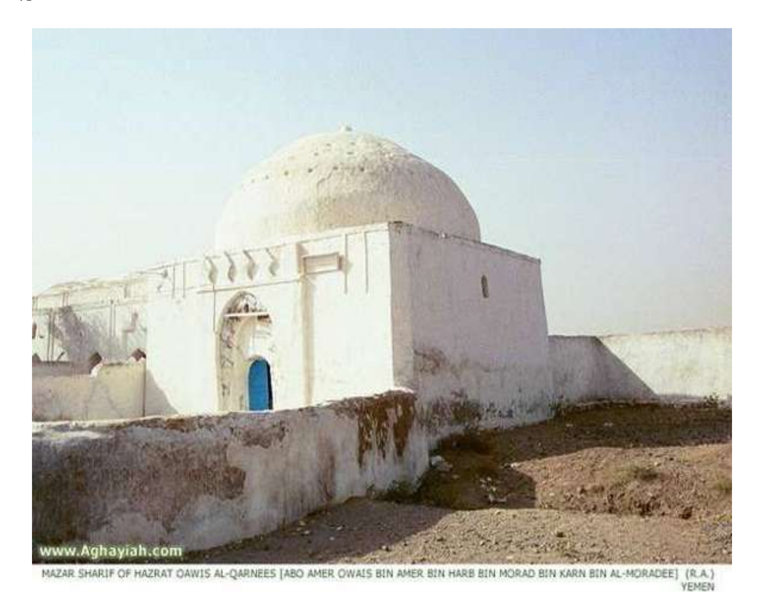
1. Liar who will always deceive you.

2. Foolish who always wish for your good but the result will be bad which he does not know.
3. The miser who will spoil your time.
4. Coward who will leave you when you are in danger.
5. Sinful who will sell you for the sake of a morsel and also for his greed he will put you in the trouble for his gain which even it will 28 be less than a morsel.

Ja'far al-Sadiq said, "Allah's heaven and hell are also in this world. When there are no worries it is heaven and when there are worries it is hell. It is heaven when we should approach Allah for all our works. It is hell when we surrender all our works to nafs-i-ammara." If there will be effect of enemies on Allah's men then there was effect on Asiya from the Pharaoh and if there was effect of Allah's man on the enemies of Allah then there was benefit for the Lut's wife and Noah's wife.

His sayings are too many but we have written the above some of them only.

2. Owaise of Qarni



MAZAR SHARIF OF HAZRAT OAWIS AL-QARNEES [ABO AMER OWAIS BIN AMER BIN HARB BIN MORAD BIN KARN BIN AL-MORADEE] (R.A.) YEMEN

About Sohail Yemeni, the prophet says that he is superior to his followers due to his kindness and favor. When there is praise by the prophet then what else can I describe about him. Sometimes the prophet used to turn his face towards Yemen and said, “I feel the breeze of love from the Yemen.” the prophet told on the day of judgment that Allah will create 70,000 angels same as Owaise of Qarni (clone) and when Owaise of Qarni will come there in between them and will proceed to the heaven, no one will recognize him except Allah, because in the world he used to worship away from the mankind and so he will be kept away from the mankind on the day of judgment.

It is mentioned that the friends of Allah will be kept hidden by him, so no one will be able to see them. On the day of judgment the prophet will come out of his palace and will say, " Where is Owaise, so that I can see him." soon there will be a call in which it will be heard that do not worry in this matter, you will not see him here as you did not see him in the world.

The prophet told that there was a person in my followers and his recommendation was accepted which was equal to the hairs of the sheep of Rabiya and Mizer tribes of Arabia. There were two tribes in Arabia who had many sheep at that time. The companions asked the prophet, "Who that person is?" he said, "He is one among the slaves of Allah." then they told the prophet that they were also slaves of Allah, but what was his name. The prophet told them, "His name is Owaise and he is from Qarni." they asked him, "Where he is ?" He replied, "He is in Qarni." then companions asked the prophet, "Have you seen him?" he replied that even though he did not see him physically but he was seen by the eyes of certainty.

The companions asked that how such a lover did not come to see you. He said, "It may be due to two reasons, first due to his conditions and second is to respect my Shariat (Islamic law), because his mother is old and blind. He looks after camels and gets some money for the food and clothes for his mother. Then the companions asked could they see him.

The prophet answered that Abu Bakr (ra) will not see him but Ali Ibn Taleb (ra) and Omer Farouq (ra) will see

him. On Owaise Qarni's body there are hairs and on his left side of his palm there is a small white mark, which is not of leprosy. The prophet said to Omer Farouq (ra) and Ali Ibn Taleb (ra), " When you will meet him, convey my salam and ask him to pray for the Muslims." the prophet told he is superior among the Allah's men who are hidden. Then the companions asked that where could they find him ? The prophet replied, " In Yemen there is a camel look after Owaise and you have to follow his foot steps." When the time of prophet's death was nearer, the companions asked that to whom they should give his dress. He said, " To Owaise of Qarni." After the death of prophet Omer Farouq (ra) and Ali Ibn Taleb (ra) went to Koofa (Baghdad) and at the time of delivering sermon Omer Farouq (ra) requested the people of Najd to stand and asked them, "Is there any person from Qarni." they said, " Yes." then Omer Farouq (ra) asked them did they know about Owaise of Qarni? They replied, " No, but there is a mad person who lives away from the people." Omer Farouq (ra) asked where he lives. They replied, "He lives in Arna valley and looks after the camels, eats dry bread in the night, neither come to the village nor talk to the people." he does not eat what we eat and he does not know sorrow and happiness. When people laugh he weeps and when people weep he laughs.

Omer Farouq (ra) and Ali Ibn Taleb (ra) went to that valley and found that Owaise of Qarni was praying at that time. Allah has ordered his angels to look after his camels. When there was a sound he finished his prayer and said

salam to Omer Farouq (ra). Omer Farouq (ra) asked him, " What his name is ?" he replied, "A slave of Allah." then Omer Farouq (ra) said, "We all are slaves of Allah but I am asking your proper name." he replied, "Owaise." Omer Farouq (ra) told him to show his left hand. He showed his hand and Omer Farouq (ra) saw the white mark on his hand, which was already described by the prophet. He kissed his hand and said, "The prophet has conveyed his Salam and has sent his cloak (kherqa) for you and asked you to pray for the Muslims." then Owaise of Qarni told them, "You are superior so you pray, as you are very close to the prophet." Omer Farouq (ra) replied, "I will pray but you also pray according to the advice of the prophet. Owaise of Qarni requested Omer Farouq (ra) to please check some other person and that he is not the real one. Omer Farouq (ra) said that they have found all marks on him, which were explained by the prophet. Then Owaise of Qarni said, " Give me the cloak (kherqa) so that I can pray."Omer Farouq (ra) gave him the cloak (kherqa) . Owaise of Qarni told him to stay there and he went away and poured the dust on his face and asked Allah, " Oh Allah, I will not wear the cloak (kherqa) until You accept my recommendation for all Muslims and for this the prophet has sent his cloak (kherqa) and Omer Farouq (ra) and Ali Ibn Taleb (ra) have done their work, now Your work is left." then there was call in which it was heard, "I have forgiven some people due to your recommendation." Owaise of Qarni replied, "I will not wear the cloak (kherqa) until You forgive all

Muslims." then the call was heard again in which it was told, "I have forgiven many people." When he was talking to Allah, at the same moment Omer Farouq (ra) and Ali Ibn Taleb (ra) came over there.

When Owaise saw them there he asked them that why they have come over there because he was talking to Allah and that he will not wear the cloak (kherqa) until He (Allah) accepts my recommendation for all the Muslims. Omer Farouq (ra) saw that Owaise of Qarni was wearing a rag dress, in which there was wealth of 18,000 worlds. Omer Farouq (ra) was very sad to see himself and his caliphate, so he said, "Anybody is there who can purchase his caliphate for a piece of bread." Owaise said that foolish will purchase so throw it and anybody who likes it, will take it, so there is no need of selling and buying it.

Then Owaise of Qarni wore the cloak (kherqa) and said that Allah has forgiven the Muslims on his recommendation and due to this cloak (kherqa) to equal number of the sheep of Rabiya and Mizer tribes. Ali Ibn Taleb (ra) was silent. Omer Farouq (ra) asked him, "Oh Owaise, why have you not met the prophet?" Owaise asked, "Have you seen the forehead of the prophet. If you have seen then tell me whether his eyebrows were close or scattered." but he could not reply this.

Owaise of Qarni told, " Are you a friend of the prophet Muhammad (peace be upon him)?" he said, "Yes." if you were firm in the friendship then why you have not broken your teeth when the prophet's teeth were broken in the battle of mount of Ohud in Madina and this is the rule of

friendship. He showed his teeth and said that he had broken all his teeth in prophet's love without even seeing him.

When I broke a tooth, I was not sure of it as it might be the same tooth of the prophet or not and then I have broken all my teeth. Omer Farouq (ra) and Ali Ibn Taleb (ra) wept and said that your value of respect was great. He did not see the prophet but his respect for the prophet was admirable. We have to learn respect from him. Omer Farouq (ra) asked him to pray for him. Owaise of Qarni told him that there should be no desires and wishes when one has faith in Allah. In every prayer I used to pray for all men and women of Muslim world for Allah's mercy and forgiveness. If you die with faith then you will find result of my pray in your grave otherwise my pray will be spoiled.

Omer Farouq (ra) asked him to give some advice. He said, "Oh Omer, do you know Allah?" Omer (ra) said, "Yes, I know." He told Omer (ra) that except Allah he does not know anybody and it is better for you also. Again Omer (ra) asked for more pieces of advice. He said, "Oh Omer, does Allah know you." He said, "Yes." then it is better that Allah knows you more than others. Then Omer (ra) told him to please wait for some time, so that he can bring something for him.

Owaise of Qarni took out two dinars from his pocket and said, "This is my earning from camel grazing. If you guarantee that these two dinars are enough for my entire life then I will accept the other things from you, otherwise

I do not need anything." then Owaise of Qarni gave thanks to them for coming over there to see him after facing many difficulties and asked them to leave the place. The Day of Judgment is near, where we can meet there and from there we will not separate at all. Now I am busy for the preparation for the life after death. When Omer Farouq (ra) and Ali Ibn Taleb (ra) left that place the people of that place started respecting Owaise of Qarni.

He left that place and reached Koofa. After that nobody has seen him, but Huban's son Harm when he heard about the greatness of recommendation of Owaise of Qarni he was anxious to see him. He went to Koofa to see him, searched him and by chance he found him on the river Farat where he was doing ablution and washing his clothes.

He said, "I recognized you due to your greatness and what I have heard about you." He paid salam to him; he replied it and he looked at me carefully. I wanted to shake his hand but he did not give his hand. I said, "Oh Owaise, Allah has blessed you, granted his mercy and has forgiven you." I wept in his friendship and on his weak condition, Owaise of Qarni also wept.

Owaise said, "Oh Harm, the son of Huban, god bless you. What thing you have brought here and who showed you my address." Harm replied him, "How do you know my name and my father's name, as I have not seen you before." Owaise said, "Allah told me, who knows everything. My soul recognized your soul, as soul of Muslim knows each other." I asked him to narrate any

saying of the prophet. He told that he did not met the prophet and has heard his qualities from others and do not want to become scholar of prophet's tradition, as he has many pending things to do. Then he asked him to recite any verse from the Quran. He recited. "A'oodhu billahi minash shaitan rajeem" and he started weeping. He said that Allah says in the Quran, "Wama khalaqtul jinna wal insa illa li-ya'budoon." he recited and he cried in loud noise so I thought that he had gone mad. He again asked me what had brought him there. I told him that I wanted your friendship and to become successful. He replied that one who knows Allah does not need the love and affection of others and gets comfort from others.

I asked him to advise me. He told me that when you sleep, think that your death is under your pillow. When wake up, do not have many hopes and do not consider any sin smaller, but think it is big one. If you think any sin smaller then you think Allah small and will become a sinner. I asked him, "What do you say about my stay?" he told me to go to Syria. Then I asked how I would find my livelihood there? Owaise of Qarni said, "It is very sad that their hearts are full of doubts and suspicions and they do not accept the pieces of advice."

I asked him some more pieces of advice for me. He told, "Oh son of Huban, your father died. Adam (as), Eve (as), Noah (as), Abraham (as), Moses (as), David (as) also died. Abu bakr (ra) died who was the first caliph, my brother Omer (ra) also died." then he said, "Oh Omer, god bless you." Omer (ra) is still living. He says, Allah has

informed him that Omer (ra) has passed away.

He told me that, I and you are in between dead. He recite blessing and started praying. He advised me to follow the holy book and the right path and do not forget about death at any moment. When you reach your people then advise them and also advise mankind. Always follow the steps of the prophet, otherwise you will be out of the religion and be eligible for the hell. He then advised some prayers and asked me to go. He said, "Oh son of Huban, you will not see me and I will not see you again, but remember me in your prayers, because I to remember you in my prayers. You go on that way and I will follow this way." I had desire to follow him for some time but he did not allow me. He wept and I also wept. I was watching him from the backside but after some time he disappeared. After that there was no news about him. The son of Huban said that Owaise of Qarni first told him about the four caliphs of the prophet.

Rabiya narrates that he went to see Owaise of Qarni and he saw him while he was performing the morning prayer. After the prayer he was busy in the glorification of Allah until the time of noon prayer. He was busy with his work until the time of next prayer and in this way he was very busy until next morning prayer.

For three days he did not eat or drink anything or even slept. On fourth night he slept for some time and then wake up and started hymns, in which he said, " Oh Allah, keep me away from full sleep and full food in the stomach and it is enough for me and I have come back to you." it is

said that he never slept in the nights. He used to say that the night was for doing prostration, bowing and for standing before God. He used to keep every night alive. When people asked him, "How do they pray?" he told, "I want it will be dawn before I did not say 'Subhan Allah' in the prostration. As I want to do worship same as angels do in the sky." When people asked him, "What is khudo (attention) in the prayers?" He told, "If there is wound of spear on your body but you did not notice it." The people asked him, "How are you?" how he will be, when he wake up in the morning and the death will allow him to be alive or not upto night? When people asked him about his work, he replied, "Oh, the journey is long but no preparations at all?"

Owaise of Qarni said that if you worship of Allah and if the same is equal to the worship of all creations of Allah in the sky and earth but Allah will not accept the same unless you have faith in him. The people asked him further, how we have to keep faith in Allah. He said at the time of worship do not think for other things, which Allah have reserved for you. He said, "Whoever like the following three things, for him hell will be near to nerve of his neck."

1. Good food
2. Good dress
3. Sitting with wealthy people

People told Owaise of Qarni that there is one man who is sitting in the grave since 30 years and wearing shroud around his neck and weeping. He said, "Take me to that

person so that I can see him.” the people took him to that person and he saw that man who has become thin by weeping. He told him, “Oh man, the shroud and the grave has kept you away from the Allah, and these two things are disturbing on your way.” Due to his divine appearance that person was able to see these things on him and his condition was revealed to him. He died in the grave. So think on it that if grave and shroud are seen then other things can also be seen. It is reported that Owaise has not eaten anything or drank even water for three days. On the fourth day he got a dinar on the way. He did not took that dinar and he thought that it belonged to some other person and he went ahead to eat grass.

Then he saw a sheep and in her mouth there was hot bread and the sheep kept that bread before him. But he thought that it belonged to some other person. The sheep told him, “I am the slave of Allah like you.” then he took that bread and that sheep was disappeared. His praise and qualities are too many and great.

In the beginning Shaikh Abul Qasim Gorgani was the follower of Owaise of Qarni. Owaise of Qarni says that one who knows Allah from Allah, and then he knows everything. He said, “Safety is in loneliness. The person who is single and alone and who do not think about others in his heart is safe and secured, because it is not good to think about others in loneliness. Satan (devil) will run away when two persons meet each other.” So he did not go there because he knew that no need to misguide them, as those persons are busy with each other and have

forgotten Allah.

Owaise of Qarni suggested keeping control on the heart so that other person (devil) may not enter into it.

Owaise of Qarni's sayings

1. When I asked for high respect, I got it in the service.
2. When I asked for leadership and status, I got it in the people's advice.
3. When I asked for kindness and service, I got it in the truth and right path.
4. When I asked for proud and greatness, I got it in poverty and misery.
5. When I asked for link, I got it in goodness and in the fear of god.
6. When I asked for fame, I got it in the worship.
7. When I asked for carelessness, I got it in the trust of God.

It is reported that the neighbors of Owaise of Qarni told him that they thought him a mad man. They collected some money and constructed a house for him. He used to live in that house. There was nothing in the house to eat at the time of breakfast.

He tried to earn money by collecting seeds of dates and by selling them. From that money he managed his food. If he collected dates, he used to sell them and that money was spent for the charity. His dress was old and not in the good condition. He made his dress from the horse skin which he used to clean himself.

He used to leave the house at the time of morning prayer and to enter the house after night prayer. Wherever he

went, the children threw stones on him. He requested the children to throw small stones on him to avoid bleeding from his body and not to spoil his ablution. He was not worried about his legs but he was worried about his prayers. In his last days he met Ali Ibn Taleb (ra) and participated in the war of Seffin and died there. There is a group of people who consider themselves as Owaisia. For them there is no need of teacher and they do not have any source with them like Owaise of Qarni, but they are on the right path of religion due to the grace of god.

Owaise of Qarni has not seen the prophet but the prophet did his internal training and this is fact. His position is very high and it is difficult for anybody to attain such a high position. Such greatness is due to the kindness and mercy of God. Whom God likes, will be given such a great position.

His tomb is in a small village of Yemen, which is far away from capital city Sana.

5. Muhammed Ibn Wase

He was a leader of ascetics and worshippers and he was a learned man who acted as per the learning. So in this way he was a perfect pious personality of his time. He was always a content person. May Allah bless him and there was no person like him during his time. He served many followers of the holy prophet’s companions. He met many pious personalities of his time. He has a great share in the tariqat (mystic knowledge) and Islamic law. He used to eat dry bread by mixing it in water. He told “One who is content on this then he will not require any thing from the

mankind." In the hymens he used to say "Oh Allah! You used to keep me hungry and naked like your friends. But I do not know the reason that how I have got such a great position similar to your friends." When he would be much hungry, he used to visit house of Hasan of Basra and ate what ever found available there and Hasan of Basra would always welcome him at his house. He told "A successful man is one who wakes up hungry and sleeps hungry but he should not forget to remember Allah in that condition."

One person requested him to advice him and he told him "I will advice you to become the king of this world and other world after death. So you should become ascetic in the world and do not have greed and temptation with others and think that all creations are given every thing from Allah and then he will be free from the needs and resigned from all others. In this way he will become the king of the two worlds."

One day he told Malik Bin Dinar "It is difficult to control the tongue than to look upon the world and dinars and never say any bad thing to others."

One day he went to Qutaiba bin Muslim and he was wearing a woolen dress so he asked him why he was wearing such a dress but he did not reply in this matter. Upon asking by second time by Qutaiba bin Muslim, he told him "He wanted to explain about ascetic condition but could not explain the same because in which it will be praise for himself or there will be complain against Allah."

One day he saw his son in happy condition and so he told

him “Do you know who are you? I have bought your mother in 200 dirhams and your father is worst in the whole mankind. So why you are so much proud?”

When a person asked him do you know Allah? He replied after silence of some time “One who knows Allah so he should get lost himself permanently in the condition of surprise.”

“Allah will give respect to that person who will not look other than Allah. But no-body has authority on Allah. True person will not be called true unless he has balance in between fear and hope.”

As per the saying of the holy prophet, “In every thing the middle path is better.”

7. Abu Hazem al-Makki

He was leader of sincere, pious and God fearing persons. He followed mashaiq (learned persons) and lived simple life. He was among famous sufies of his time due to his worship and observation. He lived for a long period so he met many learned persons. Among them is one Abu Osman Makki who was his great admirer. His life and achievements are available in many books but for our guidance we are mentioning some short details of his life which are as follows.

He met many companions of the prophet like Anas Bin Malik and Abu Hurara. His sayings are very famous and solution for any problem to solve the same.

Hisham Abdul Malik once asked him “Which action will deliverance us?” He replied him. “For the money we get and for this money we should see that it is coming from

halal (right) source and it should be spent for the halal (right) purpose only."

Hisham asked him "How we can do this?" He replied "One who will desire of the heaven and fears of the hell and wants the pleasure of Allah so he should take care of it otherwise he will not be successful in the other world after the death." Hezam Makki's sayings are as follows.

Avoid the world because I have heard that the worshipper who likes the world and for this reason on the day of judgment the angels will announce that this person is one who liked the thing which Allah does not like. He further continued that there is nothing in the world which will not finish because in the world there is nothing made by Allah which will not met its end. In this World even some useless things attract the man so he neglects the big things of the heaven." He told "All things depend upon two things. First thing that is made for us and other thing which is not made for us. So for the first thing whatever we will try to avoid it to get but it will reach us. For the other thing for which whatever we will try for it to get but it will not reach us.

He told " If he will not pray then he will face many difficulties due to non acceptance of prayers." He told "Oh : person you are product of this time so you prefer sayings than actions and this is the time for the proud of knowledge and there is no importance of leaving action. So you are bad people in the best time."

One person asked him "What is your condition?" He replied "My condition is to gain the favor of Allah and to

keep away from the mankind. So one who gains favor of Allah will not see the mankind."

One day he was passing near the butcher's shop and he saw the fine meat in the shop so the butcher asked him to take the fine meat. He replied him that he had no money with him. The butcher told him "To take on the credit." He told him "First I will to try to convince my mind for the credit then I will take it." The butcher told him "Due to his thinking his body become thin and bones are visible on his body." He told him "Inspite of this condition he is enough for the insects in the grave."

One pious person who was on his journey for the hajj came to his house in Baghdad and at that time he was sleeping. When he woke up and told that person "The prophet came into his dream and conveyed his message that he should not over look his duties towards her mother which is better than performing the hajj." So he requested that pious man to return back to his place and take care of his duties for the pleasure of his mother. So that man cancelled his trip to Makkah and went back to his place.

8. Utaiba al-Ghulam

He was among pious personalities of innermost qualities and who attained perfection. His teacher was Hasan of Basra. He was popular among the pious persons as well as in the general persons. Once he was walking with Hasan of Basra on the bank of a river and suddenly he started walking on the water. Due to this Hasan of Basra was surprised and asked him "How he got such a great position?" then he replied him "You are doing according

to the orders given but whatever I will do as per the will and pleasure of Allah."

After his penitent for his love with a beautiful women to whom he expressed his love in some manner to her. So that women sent her servant and asked him "Which part of her body he had seen?" He replied "He saw her two eyes and was fallen in her love." So that women when she came to know the details of his love then she took out her two eyes and sent the same through her servant to him and informed him that the things which he liked are sent for him. When he saw the eyes and got her reply and due to this there was strange condition on Utaiba and he went to see Hasan of Basra for his penetration and due to Hasan of Basra's innermost qualities he started his worship and there were great changes in him. He used to cultivate barley for himself and grind it for flour. Then he used to mix the water in the flour and dry the wet flour and after that he will make the tablets. He used to eat one piece of tablet for one week and he will used to engage himself in the worship of Allah. He used to say "He is ashamed to go to toilet daily due to the presence of two angels who are writing men's good and bad deeds."

Once people saw him in the winter in one simple shirt and his body was with sweat. So for this reason the people asked him "Why it is so?" He replied "Long time ago some guests were in his house who took some soil from the neighbor's wall without the permission of the owner. So from that time till now when ever I look on the wall I regret for the act of my guests and this is the reason of my

sweat even though the neighbour already has forgiven me for this mistake." Some persons asked with Abdul Wahid bin Zaid "Do you know any person who ignores others due to his frenzied condition." He replied "Yes and asked them to wait for some time as he will come soon there." At the same moment "Utaiba entered that place and the persons asked him have you met any person on your way? And he replied "I have not met any person" but even though he was coming from the bazaar. He never ate fine food or wore fine dress. Once his mother asked him "Oh Utaiba be pity on your condition "and he replied her "I have desire for pity on me on the Day of Judgement which is good for always for me as this world is only for some days. So if I face the difficulties of this world it is better than the difficulties of the Day of Judgement." For many nights he could not sleep and he repeatedly told this sentence "Oh Allah either you punish me or forgive me and in the both conditions you are my friend."

Once in his dream he saw a beautiful hourie who said to him "Oh Utaiba I love you so I have desire that you will not do any such thing which will cause separation of us." He told her "He divorced the world and at the time of meeting with you I will not look at the world."

Once some body told him that many persons used to ask about your affairs. So please show me one of your miracles. He asked him "What do you need?" That person asked for fresh dates and as there was no season of dates at that time. But at the same time he gave him a bag full of dates to him.

One day Sammak and Zanon Masri were present in the house of Rabiya of Basra and at that time "Utaiba entered that place wearing new dress and he was walking proudly. So Sammak asked him how he was walking that day? He replied him "His name is Ghulam Jabbar (Slave of Jabbar) so he is walking proudly" and at the same time he became un-conscious and fallen on the ground. When they approached him to see, he was already dead.

After that some body saw him in the dream in which he saw his half face black so he asked the reason for it? He told him "Once in his student life he saw a beautiful boy with long beard and moustaches."

18. IMAM Abu Hanifa

His name is Noman and his father's name is Thabit. His position is very high in the mystic knowledge (*tariqat*) and in the Islamic law (*Shariat*). In both these fields of knowledge, no one could be compared to him as he acquired great knowledge and experience during his time. Abu Hanifa met many pious persons and companions of the holy Prophet. The following are the names of pious persons whom he met.

Anas Bin Malik,
Abdullah Bin Abi Awf,
Sahl Bin Sa'd,
Amir Bin Wasila,
Abdullah Zuhri and
Imam Ja'far.

He was the teacher of the following well-known pious and learned persons.

Fuzail Bin Ayaz
Ibrahim Bin Adham
Bishr Hafi
Dawood Tai
How he got his patronymic Abu Hanifa?

Once some women asked him, “As per Islamic law the men are allowed to marry four women, so the women may also be allowed to marry at least two men?” Abu Hanifa could not reply the question of the women at the same moment, so he told them that he would reply later. He came back to his house with great worry and trouble due to the above question, which was asked by the women.

When his daughter Hanifa saw him in that condition she asked him the reason of his worry. When his daughter came to know the details, she told her father that she will reply the question of the women but he should use her name as his patronymic name as Abu Hanifa. He promised to do so. She called the women before her. When the women came there, she gave a cup to each woman and told them to put some milk in that cup. When they put the milk in the cups Hanifa mixed the milk of each cup into another big cup. Then she told the women to take back their milk into their cups. They replied that it is impossible.

Hanifa explained them, “If they have children after marriage form two husbands then how they will recognize that who is the father of the child.” After hearing the answer the women were greatly surprised. They got the correct reply of their question and from that day Imam’s

name was called as Abu Hanifa. Allah gave fame to his patronymic name than his original old name.

There is a strange story that when he visited the Prophet's tomb and said, "Assalaamu alaikum" then he heard a reply from there, "Wa alaikum assalaam, Oh! the *Imam* (leader) of Muslims." So please note how fortunate he was to have such a great position. After that he went into the loneliness.

It was reported that then he turned towards Allah and left the worldly life and pleasure. He used to wear a woollen dress and saw in his dream that he was collecting the bones from the Prophet's grave and was sorting them from each other.

He woke up and in horror could not sleep whole night. Next morning he asked the explanation of his dream to Ibn Sirin who was Prophet's companion. He explained him, "You will reach the highest position in the knowledge of the Prophet and his *Sunnah* (the Prophet's teachings) and also you will take precautionary measures and will differentiate between the false and true of sayings of the Prophet."

Once he saw the Prophet in his dream who told him, "Oh! Abu Hanifa! You were given life to show my Sunnah. So leave your loneliness." He was very careful and helpful. Once caliph Mansur called all the learned people of Baghdad before him but Sha'bi, who was teacher of Abu Hanifa was absent in that meeting due to his old age.

Caliph Mansur sent an agreement through his servant to

Sha'bi to sign it as witness as he was the *qaz*i (judge) of the city of Baghdad. He signed and stamped it. All other learned people also signed it. When that paper was brought before Abu Hanifa for his signature as witness on it, he asked the servant, "Where is Mansur?" The servant replied, "He is in the palace." Abu Hanifa told him, "The caliph should come over here or we should go to the palace then only the witness would be correct." The servant forced him to sign it because as the qazi and other learned people have already signed it as witnesses.

Abu Hanifa told him, "The action of all the persons will not be the same." The matter was reported to caliph Mansur. He called Sha'bi in his court and asked him whether presence is necessary for the witness. He told, "Yes." The caliph asked him, "Then why did he sign it when he did not find his presence?" Sha'bi replied, "Because I know you and I do not want to give you the trouble." The caliph told him, "This is not correct and it is against the rules of *qaziat* (justice). It is better for you to leave the post of qazi." The caliph asked his advisors for another suitable person for the post of qazi and they told him, "The following four are most suitable persons:"

1. Abu Hanifa
2. Sufyan
3. Shire
4. Mashair.

The caliph called the above four persons to his court. When they were going to the court on the way Abu Hanifa told them "I want to tell you one wise thing in this matter

that I will try to avoid this post. Sufyan it is better for you to run away from here and Mashair you pretend as a mad man so that Shire will become qazi." Sufyan ran from the way, hid himself in the boat and asked the crew of boat to hide him. He told them that if the caliph will catch him then he would cut his head. As per the saying of the Prophet, "One who becomes a judge can be slaughtered without a knife." So they made him hide there.

The three persons went to the palace of Mansur. The caliph first asked Abu Hanifa to accept the post of qazi. He replied that he is not an Arab but he is a slave of them, so they will not accept his legal decisions. Imam Ja'far who was present there told him that this post is not inherited but it requires knowledge.

Abu Hanifa told Mansur, "I am not eligible for the post of qazi. The only logic is that he is not eligible for the post is enough. This argument has two points that whether it is true or false. If it is true then I am not eligible for it and if it is false then also I am not eligible for the post." He told him, "Oh! Caliph! A false person is not eligible for the post of qazi to decide the cases of Muslims." In this way he saved himself. Mashair then holded caliph's hand and asked him, "How are you and how is your son?" Mansur said, "Send him out, he seems a mad person." Then the caliph asked Shire to accept the job. He told him, "My mind is weak." Then Mansur told him to take care of it and asked him to accept the post of qazi. When Shire became qazi, Abu Hanifa never visited him.

It was reported that a group of boys were playing with

ball and by chance the ball fell before Abu Hanifa. No boy dared to come over there to pick up the ball. One boy told the other boys that if they permit him then he will go and pick up the ball from there. He went there and rudely collected the ball from that place.

Abu Hanifa told, “This boy is not *halali* (legal).” The people enquired into the matter and it was found right. The people asked him, “Oh! the leader of Muslims! How do you know that?” He replied, “If he would have been legal then he would have felt sorry.”

It was reported that one person was his debtor and his house was near the funeral place. Once Abu Hanifa’s disciple died and he went there for his funeral prayer. At that time the weather was very hot and there was no shadow except near the wall of his debtor’s house. The persons asked him to take shelter there but he replied them, “The house owner is his debtor so it is not right to stay in the shadow of his house wall.

Because the Prophet has said, *‘The benefit from the loan is interest. If I get benefit from this wall then it will be calculated as interest.’* ”

It was reported that a fire worshipper once imprisoned him. When he was in the jail, a cruel person came to him and asked him to shave the sides of his head but he refused to do the same. That person asked him why he is not doing? He replied him that if he does so then he will become a member of that community.

If Allah will tell on the Day of Judgement to gather those persons who did sins with their helpers and He may give

order to put them into the Hell. Abu Hanifa told him, that he does not want to become his helper.

It was reported that he used to pray 300 rakats (one rakat is equal to one set of standing, genuflexion and prostration in prayer) every night. When Abu Hanifa was going somewhere, one woman saw him and told another woman that this person used to pray 500 rakats every night. When he heard this, he decided to pray 500 raktas every night as per the saying of that woman.

Another day when he was going on the way some of the boys told themselves that this man used to pray 1,000 rakats every night and so he decided to pray the same. One day one of his disciple told him that the people talk about him that he never sleeps in the night and so from that day he decided not to sleep in the night.

When he was asked why? He told, "Allah says persons like praise of the qualities which are not in them and for this reason they will not be free from the punishment. I never sleep in the night from that day so that I may not be from that community." He used to pray the Morning Prayer for 30 years with the ablution of *Isha* (evening) prayer.

It was reported that due to too much prostration corn developed on his knees like the corns of the camel's knees. It was also reported that once he welcomed a rich man due to his wealth, so for this mistake he read the Qur'an for 1,000 times. It was said that for any problem he used to read the Qur'an 40 times and due to the blessing he was able to get the solution of the problem. It

was reported that Mohammed Bin Hasan was most handsome person. One day he looked at him and asked him to sit behind a pillar and never see him again.

It was reported by Dawood Tai that he was in his company for a period of 20 years and he has not seen him without covering his head and sitting with legs stretched out in the loneliness or in the congregation. So he asked, “Oh! the leader of Muslims! What is matter if we stretch out our legs in the loneliness?” And he replied, “It is good thing to respect Allah in the loneliness also.”

It was reported that once he was going somewhere, he saw a boy in the mud and he asked him, “Walk carefully otherwise you will fall down.” The boy replied him, “Oh! leader of Muslims! I am alone, if I slip I will control myself but you take care of your legs that may not slip and if it happens then all Muslims who follow you will fell down and then it will be the difficult situation to control them.”

The Imam surprised when he heard the boy’s wise talk. He wept and asked his disciples to be careful about any doubt. If they find any problem then without clear proof they should not follow him. They do not overlook his finding and this is sign of justice. There are many sayings of Imam Abu Yusuf and Imam Mohammed. Their opinion was different to him in some problems.

It was reported that a rich man had enmity with Caliph Osman Bin Affan and he used to say him an unbeliever. When he heard this he asked the rich man to see him. When that man came there he told him to marry his

daughter to one unbeliever. When he heard this he replied him, “You are leader of Muslims and talking to marry a Muslim’s daughter to an unbeliever, I think it is not good.” Imam told him, “Nothing would happen if you think like this as the Prophet married his two daughters to an unbeliever.” Then that rich person understood the matter and he corrected his opinion about Caliph Osman Bin Affan. This happened due to the blessing of Abu Hanifa’s prayer.

It was reported that one day he was in a public bathroom and a man entered there. The persons talked about him that he is a false and an unbeliever of God. When he entered there that person was naked, so Abu Hanifa closed his eyes. That person asked him, “When did you lose your eyesight.” The Imam replied him, “At the time when you lost your dress.” Then Abu Hanifa said, “If you have discussion with an unbeliever person then keep two things in your mind. Either you will become an unbeliever or will be away from the religion. Because if he would say ‘If Allah wills your knowledge will guide them and it will be equal to the knowledge that is known. When that man would say ‘no’ then you will become an unbeliever and if he says ‘yes’ then you will be away from the religion.”

It was reported that Abu Hanifa told, “He would not consider the miser and his witness due to his miserliness as he will require more and will take more than what he deserves.” It was reported that for the construction of a mosque persons asked him some amount as benediction (saintly gift). He felt uneasiness for this.

The persons asked him to offer any amount as benediction, and he gave one dinar unwillingly. His disciples told him, “You are very kind and great learned man and your generosity is well-known to all so what is the reason for such a small amount you were unwilling to give for the construction of mosque.”

He replied them, “He was not worried for the amount but he was sure that *halal* (legal) amount will not be used for the construction” He thought his money is legal and by giving the amount there will be doubt about his money and for this reason he was very sad for it. After some time they returned back his one dinar and they told him that the dinar is not original. He was not happy to take it back.

It was reported that once he was going to the bazaar when a small amount of soil made his dress dirty. He went to the river Tigris and washed it carefully. The persons asked him, “You told us that small filth if it is fallen on the dress is permissible but why you have washed small amount of soil?”

He replied, “You are right that is legal opinion (*fatwa*) and this is piety or fear of God (*taqwa*), as the Prophet not permitted Bilal to store half bread but he stored food for his wives for the period of one year.” When Dawood Tai became his disciple then he asked him what to do? He replied him, “To act upon your knowledge because the knowledge which is not acted upon is like a body without a soul.”

It was reported that the caliph saw the angel Izrael in his dream so he asked him, “How much life is left?” He

showed him his five fingers. The caliph asked the explanation of his dream to many persons but no body explained him clearly. He called Abu Hanifa and he explained him that the angel told him about the five knowledges, which no body knows. Allah mentioned it in the Qur'an and the meaning is as follows:

It is fact that no body knows when the Day of Resurrection will take place.

The knowledge about the rain.

The knowledge about what is there in the womb of a pregnant woman.

The knowledge about the activities of tomorrow.

The knowledge when a person will die.

It was reported by Sheikh Abu Ali Bin Osman Al-Jali that when he slept on the grave of Bilal he saw himself in Makkah and he watched that the Prophet entered into the *harem* (grand mosque in Makkah) from the gate of Bani Shaiba. There was one old person with him. He ran towards him, kissed his feet and surprised to see that old person. The Prophet by his hidden knowledge understood my surprise and told me that he is the leader of Muslims. He is from my country and he is called as Abu Hanifa. It was reported by Nofal Bin Hayan that when Abu Hanifa died he saw in his dream a plain of the Day of Judgement where all creatures were ready in the accounting place. The Prophet was sitting on the fountain of Kauther and on his right and left side all pious persons were standing. An old man who was very handsome and his hairs and head were like snow was standing by the side of the Prophet. I

said salam to him and asked for the water. The old man replied unless the Prophet permits he would not give the water. Then the Prophet asked him to give water to me, so he gave me a cup of water. All my friends and I drank water from that cup but it was still full. I asked, “Who is that person standing on the right side?” The Prophet replied, “He is Prophet Ibrahim (peace be upon him) and on the left side is Abu Bakr (RA).” In this way I asked him about seventeen persons. It was reported by Yahya Ma’az Razi that he saw the Prophet in his dream and he asked him that where he should see him. He replied him that one can see him near Abu Hanifa.

His praise and endeavours are numerous and are well known, so there is no need to mention all of them.

19. IMAM Al-Shafe’i

He was master in both Islamic law and in the mystic knowledge (*tariqat*). He acquired the divine secrets. He was very intelligent and his sagacity is famous. In the Islamic law he was very famous. The world knows his qualities and conducts very well. In this chapter there is no coverage of his worship and miracles as they are so many that it requires many volumes to describe all of them.

At the age of 13 years he used to say in the *harem* (grand mosque of Makkah) that what ever question any body can ask him that he can reply.

At the age of 15 years he started giving *fatwa* (legal opinions).

Ahmed Bin Hanbal was leader of the world and

memorised 300,000 sayings of the Prophet. He became his disciple and was always in his service without covering his head with headdress. So for this reason some group of persons objected him that being a great learned man it is not good for him to sit before one young man of 25 years old and to leave the company of teachers and learned mystic persons. Hanbal replied, "Al-Shafe'i knows the meaning of what ever knowledge we have and that which we possess with us. He knows meaning and explanation better than me and due to his service I came to know the meaning of Prophet's sayings. If he was not born now then we would have left alone before the door of knowledge and the door of *fiqh* (Islamic law) would have been shut forever.

Due to his studies he came to know the real meaning of Prophet's sayings and Qur'anic verses in the best possible manner and he understood the same in the right direction as per the requirement of these two knowledges.

He was a great benefactor of Islam during that period. We know only the sayings of the Prophet but he is a sun of knowledge for the world and was serving the humanity. Hanbal told, "The door of fiqh was closed at that time but Allah opened the door through him. He also described that he does not know any other person who did such a great favour to the Islamic religion."

No one is equal to him in the following four knowledges:

Islamic law,

Rhetoric,

Philologist,

Dictionary.

Hanbal narrated the saying of the holy Prophet, which is as follows:

"In the beginning of every century one person will be born and learned persons will get knowledge of religion from him."

The beginning of the century started with Al-Shafe'i.

Sufyan Thauri told, "During the time of Al-Shafe'i there was no wise person other than him." As per the saying of Bilal Khuwas when he asked Kizer's (a name of Prophet immortalised by the fountain of life) opinion about Al-Shafe'i, he replied that he is among *Outb* (a category of saints comprising only four at any time in the world).

In the beginning he never attended any marriage function or party and he used to keep himself away from the mankind. He always used to be in grief and weeping condition. So since beginning (from his youth period) he was in the condition of old pious persons. He was always in the company of Alim Rae and from him he got innermost favour and gradually his status increased. He left behind other learned persons of his time.

Abdullah Ansari told, "Even though he is not his follower but he is ahead among all others and due to his great status he is among his admirers."

Al-Shafe'i says, "He saw the Prophet in his dream and Prophet asked him who are you boy? He replied him that he is a person of his *ummat* (followers). Then the Prophet called him near, put his saliva in his mouth and told him to go. He told Allah will grant his mercy and blessing on

him." In the same night, in the dream Ali Bin Abi Talib (RA) took out his ring from his finger and put that ring in his finger. Due to this the knowledge of Ali Bin Abi Talib (RA) transferred to him. At the age of six years he joined the school. His mother was a very respectable woman from the most respected tribe of Banu Hashim. So the persons used to keep their things with her. Once two persons came and kept with her one box of clothes. They asked her to keep the same with her. Later one person came and took that box.

After some days another person came to see his mother and claimed for the box. So his mother replied him that other person has already collected the box from her. That person replied her that when two persons kept the box with her then why she gave the box to one person in his absence. We told you to give the box when we two come together. His mother felt very sorry for her mistake. But at the same time Al-Shafe'i entered the house, enquired the details and told that person that your box is in the house.

He asked that person that why he came alone there and why he did not brought his friend with him. So he asked him to go and bring his friend. When that person heard his reply he was surprised. The *qazi's* (judge) clerk was also with him and he was also surprised to hear his argument. Both of them left his house.

When Al-Shafe'i became disciple of Imam Malik, he was 70 years old at that time. He used to stand at the door of his house with the intention of reading Imam's letters of *fatwa*s (legal opinions).If he find the letter not needed any

correction then he would ask the person to go, otherwise he used to send back the person to Imam Malik for the corrections. Imam Malik was reconsidering his objections and corrected the defects if any. He was happy with the action of Imam Al-Shafe'i. Once there were some differences between caliph Harun al-Rashid and his dear wife Zubaida. So she told him a hellish man. Harun al-Rashid replied her that if he is a hellish man then he will divorce her. He left her but due to his too much love for her he was worried to solve this matter and so he called all the learned persons of Baghdad in his court and asked them, "Is he a hellish man?" But no person answered this question and all of them told the caliph, "Allah knows only this matter." Imam Al-Shafe' i, even though he was very young at that time but he was also among the learned persons who were present in the royal court of Harun al-Rashid. He told Harun that if he permits him then he would reply his question. When all other learned persons heard his reply they were surprised. They thought that he might be a mad person because when all other learned persons were unable to solve the matter then what he will do?

After the permission of caliph, Imam Al-Shafe'i asked the caliph whether he is in need of him or he is in need of caliph? The caliph told him that he needs him. So Imam Al-Shafe'i asked him to come down from the throne because the status of learned person is superior to kings. The caliph came down from the throne and asked him to sit on the throne. He sat on the throne and asked the caliph

to reply his question first to enable him to solve his problem. "Have you got any chance for doing any sin? Even though you had power of doing it but due to the fear of Allah you escaped from it?"

The caliph replied swearingly, "Yes, I got many chances but I was always away from such sins." Imam Al-Shafe'i told him, "You are not a hellish man." When the *ulemas* (learned persons) asked him to give any proof for it, he told them that Allah says in the Holy Qur'an:

"After determination of sin, any person who avoids it due to fear of Allah then his dwelling will be in the heaven."

All the learned men praised his wise decision and commented that if he is so clever in the young age, then just imagine his status in the youth period.

It was reported that he never put any illegal morsel in his mouth during his life time. Once he camped before the army camp and for this mistake he prayed for 40 nights.

He always respected the children of *sadat* (descendents of holy Prophet through his daughter Fatima). Once in the classroom he stood more than ten times to pay the respect to the boys of sadats who were playing there.

Once a wealthy person sent some money to be distributed among the pious persons in Makkah. From that money some amount was presented to him, so he asked them, "Who is the owner of this money and for whom this money was sent for distribution?" They replied him that it was for distribution among the pious persons and mendicants. He replied them that he is not a pious and mendicant person so he is not eligible for the amount.

It was reported that once he came from Sana to Makkah. At that time he had 10,000 dinars with him. Persons told him to buy a farm house or to buy sheep from that amount. But he camped outside Makkah and put the money on the ground. He distributed one handful of money to all the persons who came over there and by the time of noon prayer he had no money with him.

The Qaiser of Rome used to send some amount annually to Harun al-Rashid, but one year he sent some monks and put one condition that Islamic ulemas to have debate with monks. If they defeat the monks then he will continue to pay the annual amount to Harun al-Rashid otherwise he will stop the payment. After the arrival of monks, Harun al-Rashid called all the learned persons and asked Imam Al-Shafe'i to start the debate.

Imam Al-Shafe'i put his prayer mat on the water and asked the monks to come on the water to have discussion with him there. The monks saw this and were surprised. They immediately accepted Islam on the spot. When this news reached to Qaiser of Rome, he told, "It was good that the person was in Baghdad. If that person would have been in Rome then all the Romans would have accepted the religion of Islam." It was reported that he was living in Makkah since the beginning of his youth period. He wore the dress of mystic person for a long time. Once he was studying the books in the moonlight near the harem, so the persons told him to go inside the harem and read the books in the light of harem. But he replied them; "These lights are especially for the harem so it is not good for me

to use it for reading."

He was not *hafiz Qur'an* (Koran-conner) so some people complained the caliph that Imam Al-Shafe'i is not Koran-conner. To check this matter, the caliph asked him to recite the Qur'an during *Tarawih* prayers (special night prayers) in the month of Ramadan. So during the day he used to memorise one part of the Qur'an daily and used to recite in the Tarawih prayer in the night. In this way he memorised the whole Qur'an in one month period.

During his time there was one beautiful woman. He wanted to see her. For this purpose he married her for *mahr* (dower) of 100 dinars. After the marriage with her and after seeing her face he paid her dower amount and divorced her.

According to the principles of Imam Hanbal, if a person has intentionally missed the prayer then he becomes an unbeliever. But as per principles of Imam Al-Shafe'i such persons will not become an unbeliever instead there is severe punishment for such persons. When Imam Al-Shafe'i asked Imam Hanbal that if the person who has missed the prayer intentionally and has become an unbeliever, can such person will become Muslim again? Can he continue prayers? So Imam Hanbal replied him such person will become Muslim again if he can continue prayers. But Imam Al-Shafe'i told him, "The prayer of nonbeliever is not accepted." Imam Hanbal was silent after hearing his reply.

Many such things are secrets of fiqh and there are many questions and answers on Islamic law. But there is no

need of mentioning them in this book. The persons who are interested in this matter should refer books of fiqh.

Once he said, “Many learned persons are interested in interpretation. He considers them as they do not know anything.” He also said, “He is slave of such persons who taught him good manners.” It was reported that he told, “One who teaches knowledge to a foolish person spoils the rights of knowledge. One should teach knowledge to such person who is capable of it.” He told, “If they sell the world for a piece of bread without knowing its worth then they are not the right ones.”

One person requested him to advise, so he told him, “Do not try to accumulate wealth like others do but try to compete them in spiritual and moral aspects. Try to be a great worshipper of Allah. They will not get any benefit from their wealth whereas you will be benefited more because of Allah’s blessings. Their wealth will remain here in the world, they will not carry this to their grave. On the contrary, the reward of worship to Allah will help you to remain pious. We all will die one day. Let us worship Allah to have a pious soul.”

Once he left his place to find out his lost time (past time) and visited many ruined places, mosques, bazaars and schools but he could not find it. In his search he went to a monastery and found one group of mystic persons who were sitting there. One person told him that the past time would never come back again so take care of present time. Imam Al- Shafe’i turned towards his servant and told him, “I got my lost time so you also listen it carefully what they

are telling."

Sheikh Abu Saeed reported that what Imam Al-Shafe'i told, "I do not have complete knowledge of the world and my knowledge is not equal to the knowledge of mystic persons, and mystic person's knowledge is not equal to their teacher's one advice in which he told them that the present time is like a cutting sword."

At the time of his last breath he wrote his testament and also told orally to the persons standing near him to tell one person (name suggested) to bath him. After long time that person came from Egypt after his death. The persons gave his testament to him and also explained him the details. In the testament it was written that he was in debt of 70,000 dinars so that person paid the debt amount to the relevant person and explained that the word bath in the testament refers to pay the debt amount on his behalf. Such a wise person he was. Rabiya reported that before his death he saw a dream in which Adam (A.S.) died and persons were taking out his funeral when he wake up. He went to meet one person for explanation of his dream. That person told him that one great learned person will die soon and the knowledge is from Adam (A.S.). Allah says in Qur'an:

"We have taught Adam (A.S.) the names of all things."

After his death Rafi Bin Suleiman saw him in his dream and asked him how Allah treated him? He replied him, "He was given a golden chair and pearls which were showered upon him. Allah gave him 700,000 dinars and granted His grace. He died in the year 204 A.H. at the age of 54 years.

20. IMAM Ahmed Bin Hanbal

His status in the worship and in the fear of Allah is very great. He was wise and very intelligent and his prayers were always accepted by Allah. Some of his enemies filed accusations against him, which were found false and baseless later.

Once his son was explaining the tradition that Allah kneads Adam's leaven by His hands and while explaining this he spread out his hands. So Hanbal prohibited him to do so and asked him that while explaining about the hands of Allah, not to spread out his own hands. Hanbal met many leading pious personalities of his time like Zun-noon, Bishr Hafi, Sari Saqti, Ma'ruf Karkhi. Bishr Hafi told " He was better than me because I tried for right food for myself but he struggled for his entrie family. Sari Saqti told, " At the time of his death, he was free from all the false accusations of Mu'tazala."

It was reported that when Mu'tazala of Baghdad became very powerful he then created a big problem for him and asked him to accept that Qur'an is a creature. For not accepting this he was given severe punishments by the caliph's court.

When he was taken to the caliph's court he saw a policeman standing at the gate who told him, "Oh! leader! Do not say Qur'an is a creature, be brave like me. When I did robbery and was caught by them, they flogged me with cane for 1,000 times and I was forced to accept the crime. But I was firm and not accepted my crime and was

left free from there. I was successful even for my falsehood due to my patience. But you are on the right path so you must be successful in this matter due to patience. Hanbal told him, “He will be remembered for his advice.” When he was being whipped 1,000 times by the court’s men, all of a sudden his waist belt opened and was about to fall but at the same time two hands appeared there, tied his belt and disappeared suddenly. When the court’s men saw this miracle they freed him immediately.

After few days, he died. In spite of hard punishments and hardships he never accepted that Qur’an is a creature. When he was freed from the royal court some persons asked him, “What is your opinion about those enemies who gave you such severe punishments?” He replied, “They think that I am not on the right path. So all the hardships were given to me for the sake of Allah. On the Day of Judgement I will not ask any revenge for those enemies.”

It was reported that one young man approached him and told him that his mother’s hand and legs were paralysed. He requested him to do his prayers for his mother’s recovery and health. When he heard the details, he started prayers for her after ablution. When the boy reached back his home, he saw his mother was all right and she herself opened the door for her son.

Once he was doing ablution and saw another person was also sitting there for ablution. He was on the height and to pay respect he came down from there. On that person’s death someone asked him how he was? He replied, “Allah

has blessed him because in his life he paid respect to Imam Hanbal."

He used to say that once he lost the way in the jungle and he asked one Bedouin to show the way. Then he started weeping loudly. Hanbal thought that he was hungry and wanted to give some food to him but he was very angry with him.

He told, "Oh! Imam Hanbal! You have no faith in Allah. So you are giving me food like Allah. But actually you are away from the way." Thereupon Imam Hanbal thought that Allah always keep hidden the pious persons everywhere. The Bedouin realised his thought and told him that the pious persons are those who are blessed by Allah and whatever they say is immediate done.

If they order the whole world to become gold then the world will have to change into the gold. After this when he looked there he saw that the entire desert was converted into the gold and there was divine call in which it was heard that, "He is our dear friend but if he wants to ruin the entire world then I can do the same. So you should be grateful for meeting such a great friend of mine. But after this you will not see him again."

During his stay in Baghdad, he never ate bread there and he told, "This land was given for trust of Muslim soldiers". He used to bring flour from Mosil and ate the bread made of that flour. His son Saleh was *qazi* (judge) of Isfahan for a period of one year. He used to observe fasting during the day and was busy in worship during the nights. He never slept more than two hours during the

nights. He constructed a room before his house and he used to live in that room for any needy person who should visit the door of the house and should not return back from there without approaching him. He was very pious judge.

Once Imam Hanbal's servant prepared some breads by taking some yeast from his son's kitchen and presented the breads to Imam Hanbal. He asked him why it is so soft, then the servant explained him the details that the yeast was from his son's kitchen. Imam Hanbal asked the servant that why he took yeast from the kitchen of qazi of Isfahan.

So that bread was not good for him to eat. Give these breads to any beggar and tell them that the breads were made from yeast of qazi's kitchen and flour of Hanbal is included in it. If they need then they could take it. But even after 40 days no beggar collected those breads. There was bad odour in them and for this reason the servant threw the breads in the river Tigris. Imam Hanbal's fear of Allah was so great that he did not eat even the fish of Tigris from that day. Imam Hanbal used to say, "Do not sit with a person even if he possesses a silver collyrium." Once Imam Hanbal went to Makkah to see Sufyan Thauri to hear traditions (sayings of holy Prophet) from him. He used to visit him daily to hear the traditions. But one day, he was absent in his meeting. Sufyan Thauri sent his servant to his house to know the reason of his being absent. When the servant reached his house, he saw that he was naked as he had given his dress to the washerman.

The servant told him to take some money from him and purchase a new dress, but he did not accept his offer. He told him to sell his handwritten book and to bring ten yards of jute so that he can prepare one dress for himself. The servant asked whether he can accept silk but Imam Hanbal did not accept this and asked him to bring the jute only. It was reported that one of his disciples came to his house as guest. So he brought a pot of water before him. But it was kept in the same condition till morning. In the morning, he asked him why it was kept in the same condition. The man replied him and asked that what he was supposed to do with the water pot. He told him that it was kept before him for ablution and praying during the night. So why has he not used it? One labourer used to work for him. At the time of *Maghrib* prayer (prayer after sun set) when he was leaving his house, he asked his disciple to give him some more money than what he was getting as his daily wages. The disciple gave more money to the labourer but he refused to take it and accepted only his daily wages amount. So Imam Hanbal told his disciple to follow him and give him again on his way so that he may accept it. He was not greedy for more money but he may accept more amount outside.

It was reported that one of his old disciples took some soil from the high way and used that on the house wall. That high way belonged to Muslims, so for this mistake he dismissed him from his circle of disciples.

Once he kept mortgage his basin with the shopkeeper. At the time of release the shopkeeper kept before him two

basins and asked him to take any one whichever he liked as he forgot which was his basin. Upon hearing this, Imam Hanbal kept silent and left the place without collecting his basin even though he cleared the dues of the shopkeeper. This was due to his fear of Allah that he did not collect the basin from the shopkeeper as he (shopkeeper) had forgotten that which basin was his. Imam Hanbal was anxious to see Abdullah Bin Mubarak and one day he visited his house. Upon his arrival there his son Saleh informed him about his arrival but Imam Hanbal became silent and did not come out of his house to see him. When his son asked him the reason that why he did not meet him as since long he had desire to see him. He replied him, "Because I thought that after meeting him it will be difficult for me to get apart from him due to his politeness, so I decided to meet him at a place from where I may not be separated from him."

He tried to explain the Islamic laws for the matters related to mystic knowledge. He used to send the persons to see Bishr Hafi. He always said "I asked Allah for His fear so Allah gave me too much fear and for this reason there was fear for the loss of wisdom."

He told, "Allah told me that I can come near Him due to the reading of Qur'an." People asked him, "What is sincerity?" and he replied, "To keep away from the difficulties of action is called sincerity." And "The trust is to keep firm confidence in Allah". When people asked him, "What is pleasure?" He replied, "To hand over all the affairs to Allah is called pleasure."

When the persons asked him that what is the meaning of love, then he told them to ask this to Bishr Hafi. During his life he did not reply this question.

He was asked “What is asceticism?” Imam Hanbal explained, “For the general person’s asceticism is to keep away from *haram* (illegal) things and for the pious person’s asceticism is to desire for more and more *halal* (legal) things. To keep themselves away from all the things, which keeps away a man from Allah. This is asceticism of mystic persons.”

When he was asked about the ignorant mystic persons who were sitting in the mosques in trust of Allah, he explained them, “They are mistaken because the knowledge caused them to sit in the mosques.” When the persons told him further that were they sitting in the mosques for the sake of getting livelihood for them, he replied, “There is no group in the world which is not seeking for the livelihood.”

At the time of his death, his son asked him, “How are you?” He replied, “There is no time to reply so pray for me to end my life with faith in Allah because the Satan is telling me that anybody who leaves the world with faith is most sorrowful thing for him. So I am not confident till my last moment of life that I will leave this world with faith in Allah. Oh Allah! bless me,” and by saying this he left this world.

When his funeral procession started then many birds came over there, fell on it and died. By seeing this 2,000 persons of fire worshippers and many other accepted

Islamic religion. This happened due to his prayers in favour of nonbelievers. One pious person told that Imam Hanbal prayed for two things during his life, which are as follows: “Oh! Allah! Give faith to the nonbelievers.” “Oh! Allah! Do not take back faith from the believers.” The effect of his second prayer was seen during his lifetime as Allah did not take back faith from believers and effect of first prayer was seen upon his death.

Muhammad Bin Khuzema explained that has seen him in his dream when he was crippling, so he asked him that where he was going. He replied that he was going to Darus-Salam. Then he asked him further that how Allah blessed him? He told him, “In his lifetime he has faced many hardships and punishments for not saying Qur’an as creature. Due to this reason Allah blessed him and Allah gave him great rewards. Allah asked me to recite the prayer which Sufyan Thauri taught me and I recited that prayer there”. The meaning of the prayer is as follows: “Oh! Allah! Every thing is in your control and you are having command of all the things with you, so allow me these things and do not ask what I need.” Then Allah told me, “Oh! Ahmed! This is heaven now enter into it.” Thus he entered into the heaven.

23. Abu Solaiman al-Dara’i

He was a famous saint and he was master in Islamic law and mystic knowledge. Due to his kind nature he was called rehan Quloob which means sweet basil of hearts. He was from Dar al-Malik so he was called Dara’i.

One of his disciple Ahmed Hawari narrates that one night

he prayed in a private place and he felt very peace with it and when he explained this to his teacher Abu Sulaiman Darai, he told him “Oh : you are so old but you do not know the condition of worship in the private or public place and in both these places there is nothing which will stop the worship of Allah.”

He used to say that one night after Eisha prayer he could not raise his one hand due too much cold in that night so he put one of his hand in the armpit. In that night he heard a divine call in his dream in which Allah told him “He rewarded for raising one of his hand and if he would have raised the another one then we will have given the reward for that hand also.”

After that he made his habit to pray with two hands during the winter seasons. He told one night due to drowsiness his time for daily round of recital was over and he saw in his dream a houri which told him “Since 500 years she is adorn for you but you are in condition of negligence.” After that sound he wake up and completed his daily round of recital.

He told one night he saw a houri in his dream. Houririe’s forehead was illuminated. So I asked why it is so bright and shining? She replied him “One night due to fear of Allah you were weeping and due to the weeping there were tears in your eyes. Those tears have put on my face as powder and for this reason from that day there is brightness and shining on my forehead.”

He told he used to eat bread with spread of salt on it but one day he ate bread with salt and sesame was also with it.

For this he got punishment for one year and due to this punishment there was no peace in his worship.

He told he used to borrow some amount from his friend for his daily expenses of life and one day that friend told him when your desires will end? Since that day he stopped asking any thing from the mankind.

He told "He thought caliph a bad man but he never told this to the people in this matter. So that people may think me sincere and truthful and for this I will leave this world in insincere condition."

He told that there was person in Makkah who did not drink other than Zam Zam water so I asked him "If the well of Zam Zam will dry then which water he will drink.?" He replied "Allah will reward you for giving me advice. Since many years I have great respect for Zam Zam water. So I will finish this respect from today onwards."

Some persons asked with Saleh bin Abdul Karim which thing is good in the following.

Hopefulness and fear. He replied "Both are good but hopefulness is better than the fear. When this saying was reported to Abu Sulaiman, he told "He thinks that the foundation of worship is on the fear because hopefulness will keep us away from the worship. The foundation of religion and world is on the fear.

So when there is control of hopefulness on the fear then hearts will not work properly. If there will be increase of the fear then the worship will also increase." He told Luqman advised his son "Fear Allah in such extent that

there will be no disappointment from the grace of Allah and do not keep too much hopefulness for which you will be out of fear from the punishment."

Wet dream is curse that is due to too much eating of the food. Too much eating of the food will cause the following six problems. There will be no interest in the worship.Matters of wisdom will not be remembered.There will be no kindness.The worship will become burden.There will be increase of human desires. There will be no time for worship in the mosques due to too much visit of toilets. One who have control on the hunger and this is good habit and Allah grants this habit to his friends only. Because the hunger is fill of next world and the key of this world. The hungry man's all needs of his religion and necessities of this world are fulfilled.

Self-denial and humility causes softness in the heart and on that person there will be revelation of heavenly knowledge. One loaf of right (halal) food in the night is better than the whole day's worship. He told "The man whose heart is bright will not like worldly desires. Because that light will separate him from this world and take him towards Allah."

He told "One who will return back from the goal will not be successful. One who gets some sincerity in the life then he will feel happiness. The sincere people will be kept away from doubts. The true people when they want to explain the condition of their hearts but their tongues will not help them.

There are some persons who are in agreeable condition

of Allah but feel endurance as repentance for themselves. Because in that condition the man will claim for the repentance. But the agreeable condition relates the willingness of Allah so the repentance relates with the man and agreeable condition relates with Allah." The meaning of agreeable condition is that there should be no desire of the heaven and no fear of the punishment. He told "I like too much agreeable condition so if Allah sends every body to hell then all will go there helplessly but I will accept it with happiness." To leave egotism is called humility. The person who is called mystic will ignore the things which keep him away from Allah. Sign of mystic person is that who will not desire costly things comparing to the cheaper things.

The world only creates all problems. He told the mysticism teaches all problems are from Allah, so leave all things except Allah. He told hunger is must for the worship.

He told " To think over worldly matters will bring difficulties in the next world. If we take lesson then our knowledge will be increased. Thinking will increases our fear of Allah. The need of other world is to shed tears from our eyes and deliberation of our hearts." He told " The loss of wasting of life is such that if we weep all our lives then it will not cover the loss. "

He told "Momin (faithful) is one who keeps away his heart from the hardships of the world and busy himslef in the worship of Allah and who shed tears in the fear of Allah."

He told “If a man busy himself in the worship then in the meadows of heaven the angels will plant trees for his each and every worship. When the man ceases his worship then they also finish their work there. One who leaves all his human desires truly then he will deserve the reward from the Allah.”

One who will not find pleasure in his worship in this world then there will be no reward for such worship in the next world. Because the sign of acceptance is the pleasure of worship. The last stage of mystic saint is equal to the first of stage saints who re-signed themselves to the fate.

He told “Allah grants such grade to the pious persons in the dream which non-pious persons will not find in their prayers.” When the inside sight of pious men works then the outside sight will be ceased. So he will not see except Allah. If we leave both the worlds to Allah then there is possibility of nearness of Allah. Mystic knowledge is near silence.

He told “ If our heart is bright with remembrance of Allah then there will be no need of desires for us. One who suffers difficulties in the worship then the same source will become salvation for him.” He told “ Nothing is better than endurances.”

There are two kinds of endurances.

One should be content for the things which we do not desire for us and second to be content for the things which we desire for us. For this Allah has prohibited for us.

He told “ I ruined myself to such extent that the world could not distress me. One who have control over his soul

then he will get nearness of Allah and he will deserve for the heaven."

He told " The person who feel repentance for him then Allah will keep his secrets.

He told to his disciple " If your friend in anger will say some thing against you then you do not be angry with him and reply harshly because it is possible that your friend will be more harsher than you."

Upon his experience the disciple told him his saying was correct and practical.

Junaid Baghdadi told he used to be very careful when he heard some sayings of the mystic saints and unless he would not check two references from the Quran and traditions of the holy prophet then he would not act upon them. He also got some knowledge from Mazlijat. He used to say in hunger "Oh. Allah such person is not good for your service unless who will not act on your commandments." At the time of his death the persons told him " You are going to see Allah who is most beneficent and merciful so please advice us." He told " I am going to see Allah who counts our small sins and also who punishes us for our greater sins " and by saying this he left this world.

Somebody asked him in the dream how Allah has blessed him? He replied Allah granted his mercy and blessing but my fame in that world was not good for me.

24. Mohammad Ibn Sammak

He was great worshiper and mystic saint as well as a great preacher.He was popular in the private as well as in the

general persons.

Maruf Karqi was a great admirer of his good preaching. The caliph Haroun Al-Rashid was also his great admirer. He told him “Oh : Haroun, honor of mysticism is great honor.”

He used to say the meaning of humility which is as follows. “The man should think himself low and he also told the example of persons who were passed away from the world are like medicines from which the persons were used to get cure but the example of persons of present time are like pain who are making healthy persons un-healthy.”

He told “In the past the preachers think preaching a difficult task is same like the persons of present time find difficulty to act upon the knowledge. In the present time there is shortage of learned people like the shortage of preachers in the past.”

Ahmed Huwari told once I took his urine to the doctor when he was ill and the doctor was a fire worshiper. When I was returning back from him and met a pious person on the way and that person asked me from where I was coming back? When I explained him all the details then that person told me; “It is very strange that Allah’s beloved person is taking help from his enemy. So tell him to put the hand on place of pain and recite this verse.

“Awouzo Billahi Minash Shaitanir Rajim Wa Bilhaqqi Nazalna Wa Bilhaqqi Nazal.” So when I came back to him and explained him all the details which happened on the way. He recited the verse and put the hand on the

place of pain and he was recovered from the illness at once and told him he was Khizer (as). At his last time he told “Oh :Allah at the time of doing sin I used to love your beloved friends so for this reason help me and forgive me.” When the persons asked him to marry then he replied it was difficult for him to face two Satans (devils).

Upon his death the persons asked him in the dream how Allah blessed him and he replied them “Allah blessed him but he could not get the position of persons who are married in that world and suffered difficulties to maintain them.”

25. Aslam Al-Tusi

He was a famous saint and he did great worship and devoted much attention to mystic exercises during his time. He used to act upon the traditions strictly so he was called Lisan Rasool which means tongue of the prophet.

Once he was going on the camel and Isaque Bin Zaheriya was holding the camel’s bridle and in that condition they reached Naishapur. He was wearing a shirt of woolen cloth and a felt cap was on his head and a bag of books he was carrying on his shoulder.

His preaching was so impressive that 50,000 persons left their lives of sins and followed the right path.

He was imprisoned and punished severally for the period of complete two years on the charge of not saying Quran a creature. In the prison he used to take bath on every friday and he used to go to the jail gate but he was returned back by the jail guards so upon his return he used to say “Oh. Allah I have fulfilled my duty so you do whatever you

like."

When he was released from the jail and at that time the ruler Abdullah Bin Zaher was in Naishapur and all courtiers were present in his court to pay him their respect. The ruler asked the courtiers has any famous persons not come over there to pay their respect to him. The persons replied him two persons were absent and they are Ahmed Harab and Muhammed Aslam. Because both are great learned men and worshipers and they never visit the court to pay their respects to the ruler. Upon hearing this the ruler told the courtiers that he will visit them and pay his respect to them.

When he first visited Ahmed Harabi's house and he was in the condition of engrossment and he raised his head and told him "Oh, Abdullah you are very handsome so don't waste your youth and handsomeness in the disobedience of Allah."

He reached the house of Muhammed Bin Aslam and due to the friday prayer preparations work he did not called him into his house but Abdullah Bin Zaher stayed outside of his house on his horse back waiting for him till the end of his Friday prayer.

When he came outside of his house Abdullah Bin Zaher got down from his horse and kissed his feet and told "Oh. Allah as I am very bad so your beloved friend is my enemy. As he is your beloved friend to whom I love, so for his sake forgive me."

He left Tosi and settled down in Naishapur and the mosque in which he used to worship become holy one. As

he resided in Tosi for many years so for this reason he is called Tosi. But he is from Arabic origin. One pious person in Rome saw in his dream that Satan was fallen down from the sky and due to his fall the earth where he was fallen was pressed down.

So that pious person asked the Satan “Why it happened to him?” The Satan replied him “Due to expectoration of Aslam Tosi who made this after ablution and due to fear of that sound I fell down from sky to the ground.” There was a canal of water in front of his house but he never used the water from there as he thought that it was constructed for the public purpose. When the water of canal was dried up and he pulled the water from the well and filled the canal and he collected only one bottle of water from there.

He used to help beggars by taking money on the loans from others. Once a jew demanded his loan amount suddenly and at that time he did not have any amount with him. But at that time he sharpened his pen and its one part was laying there on the ground and he gave the same to the jew and asked him to go.

When the jew saw the same and it was converted into the gold. For this reason the jew thought in the religion of Islam such great saints are there so it will be not wrong religion and he became Muslim immediately due to his above thinking.

Some body asked with Abu Ali Farmedi during his preaching time that learned persons are heirs of the holy prophet so mention the names of such great personalities.

He then pointed towards Aslam Tosi and told him they are like him.

When he was ill in Naishapur and his neighbor saw him in his dream and he told him in the dream “Today I will be free from the worldly grief and sorrow.”

When he was wake up and he went to his house to know interpretation of his dream till then he already left this world. Upon his death the persons covered his dead body with his blanket which he used to cover his body during his life time. At the same time two women who were walking on the road, told “Oh. sorrow today Muhammed Aslam left this world and this world could not deceive him and he took with him excellence and qualities.”

31. Fath Al-Mauseli

He belongs to great category of saints and he used to love the worship of Allah and hate the mankind. Somebody told to one saint that Fathe Al- Mauseli is ignorant. That saint replied him “As he left over the worldly affairs so there is no such great learned person like him.” Once in the late night Siree Saqti went to see him but the royal policemen thought him a thief and caught him. In the morning all prisoners were ordered for the execution. When he came near the executioner for the execution but the executioner stopped his hands and when he was asked the reason for it.

He told them “An old man is standing before me and prohibiting me in this matter and he is Fath Al-Mouseli.” So Siree Saqti was freed from there and he went away with Fateh Al- Mouseli.

Once he put his hand in the blacksmith's furnace and took one hot piece of iron from there and told "This is called truth." Once in his dream he asked Ali Ibn Taleb (ra) to advice him so he told him "For the sake of charity it is good for the rich persons for the humility of poor persons but it is more better that the poor persons should hate the rich persons."

One poor young man met him in the mosque and he told him "I am a traveler so I have right over the local residents and for telling this I have come over there that on such a place I will die by tomorrow so please arrange for my convalescence bath and bury me in these old clothes."

So next day he went to that place and he found the young man 's dead body there so as per the advice of the young man he buried him in the grave yard and at the time when he was leaving the place he heard a call from the grave in which it was told "Oh : Fathe Al-Mousali if I got the nearness of Allah then I will give you reward for your service for me."

He also told "To live in the world in such a way that life should become eternal."

When once he was weeping the blood passed from his eyes instead of tears. So the persons asked him why he weep so much. He told them "Due to fear of sins."

Somebody sent him fifty dirham as present for him and told him "As per tradition of the prophet if some body get some thing without his desire then he should accept it otherwise it will be regarded as ungratefulness of Allah's

grace.”

When he heard this then he took one dirham so that there will be no ungratefulness. He told “He acquired knowledge from Abdals (an order of saints) for a period of 30 years and they advised me to keep away from the mankind and eat less.”

“As the patient dies if we stop him giving food and water. So in the same way without knowledge, wisdom and the advice of saints, the hearts of mankind will die.”

He asked with a clergy man which way that goes to god? He replied search it any where with attention and you will find it every where. The mystic person’s every talk and action is from Allah. He will seek help only from Allah. One who acts against his soul will become friend of Allah. One who is a seeker of Allah, he will not be a seeker of the world.

Upon his death somebody saw him in the dream and asked him “What Allah done with him? He replied “Allah blessed him with his mercy and told him as you were afraid of sins and for this reason you used to weep so much, so we have ordered the angels not to write any of your sins.”

32. Ahmad ibn Abi ‘l-Hawari

He was a famous saint of Islamic law and mysticism. He possessed many other qualities in him and as per the saying of a writer he was sweet basil of Syria.

He was disciple of Suleiman Darai and he also acquired knowledge from Suafian Bin Ayena. There was so much effect in his preaching. After attaining knowledge he used

to busy in the study of books but afterwards he has thrown all books in the river and he told “After obtaining the goal there is no need of logic and guides”.

But some persons say his knowledge is due to the ecstasy. He agreed with his teacher Suleiman Darai that both should not disagree in any matter. Once Suleiman was in the condition of ecstasy, he went to him and told “Oven is hot and so it will be done as per his order?.” But Suleiman was in the condition of ecstasy, told him to go and sit there in the oven. So as per the agreement he went there and sat in the oven. After some time when Suleiman was remembered that he told him in the condition of ecstasy to go there and sit. So when he searched him and the persons found him in the oven. When Suleiman asked him to come out then he left that place but fire did not affected him.

He told “If a person not regretted by heart and if it is oral then it is useless. If there is no efforts in the worship and in the mystic exercise then there is no escape from the sins.” After this act there will be possibility of friendship and one will get the sight of Allah. Mystic knowledge increases as per the wisdom. The persons who have fear of Allah will depend upon hopefulness. It is good to weep for the waste of time.The mystic person’s enemy is the love of the world. One who does not know his soul, he will become proudy. There is no big problem than carelessness and hard heartedness.

The prophets thought death is not good thing because it will discontinue the remembrance of Allah. One who likes

worship, such person will become beloved of Allah. One who loves Allah to get his undeserved favor then he will become polytheist. One who loves Allah without any desires then he will become his beloved one.

34. Abu Torab al-Nakhshabi

He was great pious personality from Khorasan and not only this but he also performed forty hajjs and for long time he did not taken any rest. Once in the condition of prostration he slept in the holy Harem Makkah (grand mosque of Makkah) and saw many hurries in the dream who were interested in him but he told them "He is too much busy in the worship of Allah so how he will look at them." But the hurries replied him "If other hurries will know this matter that he is not interested in them then they will make fun of them."

Upon hearing this Redwan (the guard of heaven) told them "He will not see all of you now but on the day of judgement we can meet him there." Ibn Jala told "He acquired knowledge from many pious personalities and met 300 pious persons but I think that there are only four of them who are great pious persons and among them Abu Torab is on the top of them."

When he reached holy Makkah he was very happy there and when I asked him "What is the arrangement of eating there?" He replied "Some time he eats at Basra or at Baghdad and some time he used to eat in Makkah."

When he will see any defects in his friends then he used to pray for their repentance and used to start more efforts.

He used to say "Due to his unluckiness such defects were

found in them.” He told his disciples “Do not do any work of hypocrisy.” Once a period of one month of starvation passed on his disciples so in the condition of impatience, one of his disciples forwarded his hand towards the skin of melon so he told him “You will not get mysticism. Because I have promised with Allah that I will not put forward my hands toward haram (illlegal) things.”

In my entire life I desired in the jungle to eat bread and egg and once I forget the way and reached a place where the people of caravan were crying. When they saw me they caught me and told that I had stolen their goods and they started to attack me with their knives.

But one old person was there who recognized me and told them “He will not steal the goods as he is a great pious person.” When they heard this then all of them asked me to forgive them. Then I told them “I have no objection for this trouble because my soul had undergone severe punishment of shame today.”

Then the old man took me to his house and presented egg and bread. When I was reluctant to eat the above food then I heard a divine call in which it was told “As you got the punishment for your desire so now you can eat this. But the desire of your soul will be fulfilled after it will be punished.”

Once he was traveling in the jungle with his disciples and there was need of water for them for drinking and ablution. So all of them requested him in this matter. Hence he marked a line on the ground and from that place immediately a canal started.

Abbas reported that he was with him in the desert and one of his disciple desired water for the drinking so he hit his foot on the ground then a spring of water appeared there. Another disciple told him that he needs a cup to drink the water so he hit his hand on the ground then a white cup appeared there and that cup was with us till we reached Makkah.

He asked with Abbas "What is your opinion about revelation and miracles of your disciples.? He replied "Very few people believe in this matter." He further told "One who will not believe this then he will become disbeliever."

He used to tell that once in the jungle in the dark night upon seeing one dangerous and tall gipsy I asked him are you jinn or man? But that person told me "Are you a believer or non-believer ? When I told him that I am a Muslim then he told me "A Muslim will not afraid other than Allah?". Then I thought that it was warning from Allah.

Once I saw a man in the jungle who was traveling without any conveyance and nothing was with him so I thought that there is no such great person than him as he has complete faith in Allah. When I asked him about lack of things with him then he replied me "One who has faith in Allah will not require any thing with him." He told "For a period of thirty years he did not borrowed any thing from others or not given any thing to any body."

When the persons have asked to explain in this matter further then he told them "One person invited him but he

did not accepted his invitation and for this punishment he did not ate any thing for fourteen days."

He told "A true person is one who feels pleasure of action before action is done. Sincerity is an action in which there is pleasure of worship."

He told to love the following three things are not good.

1.The soul
2.The life
3.The wealth

We can get peace and pleasure only in the heaven. For realization of Allah there are seventeen stages among them the higher one is trust in Allah and lowest one is acceptance.

The meaning of trust in Allah is to be grateful for the religion of Allah and if any thing one could not get then he should be grateful for it. But one should always get lost in the remembrance of Allah.

He told "Allah created the learned men for the guidance of the mankind."

The meaning of richness is that not to desire any thing. The meaning of faqr (indigence) is a needy person. Some body asked him if you have any desire for you? He replied "I do not have any desire with Allah so I am happy for his approval and so Allah can keep me in any condition what ever he likes."

What ever darwesh (mystic person) gets is his food and which ever thing that cover his body is his dress. The place where he resides is his house.

He had died in the desert of Basra and after many years a

caravan passed from there and noticed that a man is standing with his staff and looking in the direction of Makkah and his lips were dried but no animal passed from him.

39. Hamdun al-Qassar

He was jurist of Islamic law as well as scholar of prophet's traditions and also he was great saint of mysticism. In mysticism he attained great position. His teacher was Abu Torab al-Nakhshabi but he himself was teacher of Sufiyan Sauri and Abdulah Bin Mubarak. His followers are called Qasari.

The condition of his taqawa (fear of Allah) was great and once he was with his friend when was dying in the night and upon his death he put out the lamp and told "The deceased was the owner of the lamp in his life but now after his death his heirs are owners so it is not good to lit the lamp without their permission".

In Neshapur he met one young man named Saleh and asked him the question "What are requirement of bravery and courage? So he (Saleh) replied him "My bravery demands me to wear the dress of mysticism and follow their ways. The bravery which require from you is to take down the dress of mysticism and in this way by remembrance of Allah you can attain good position. So that the world may not attract you." Upon attaining great fame the persons asked him for the preaching so he replied them "His preaching will not be good for the mankind because he is a lover of the world and the preacher must have effect to guide the mankind then he

should preach. He should have sequence in his preaching and in his condition there should be divine help for him."

The persons asked him "Why were so effective the styles of preachers who had passed away from the world." He replied "Because they want to propagate the religion of Islam and want to control the soul in their preaching."

He told "The love of Allah is better than the mankind. Do not disclose the secret matters. Always sit in the company of pious persons. Keep away from the company of ignorant persons and sit in the company of learned persons".

He told "Asking for more will cause difficulties. To think soul as better will create proud. If one who follows his soul, he will become blind so he will be away from the right path. Always think yourself as worst and due to fear do not look at sottis person because there will be affected from him."

Always aim at the hopefulness and fear. With humility you will have indigence. The meaning of humility is that not to think others lower than yourself.

Over eating is cause of diseases and will make problem for the religious deeds. He told "One should think himself lower so that world may respect you."

Abdullah Bin Mubrak told that he advised him "He should not be angry with any body for the sake of matters of the world." Some body asked him "What is definition of the servant? He told "To love Allah and his worship."

The meaning of zuhd (mysticism) is to be content for what ever one gets and do not desire more than that. The

meaning of trust is to look at Allah for settlements of his debts other than mankind. But before surrendering all our affairs to Allah one should also try his level best and see all his means and sources, so he should check in this matter."

The following three things with which the Satan will be happy.

1. For the murder of pious person.
2. For the death of Muslim person in the condition of disbelief.
3. From the escape from darweshi.(mysticism).

Abdallah Bin Mubrak says he requested him in his illness to advice his (Hamdum AL Qassar's) children ? And he told "He is afraid of their condition of darweshi (mysticism) and so he is much concerned about this as they follow it properly or not their wealthy condition."

He advised Abdullah Bin Mubrak at the time of his death to bury him among the women and he told this and died.

40. Mansur ibn 'Ammar

He was from Iraq and great saint who was famous for revelation and preaching. For this reason many of saints described his qualities. The reason of his fame is that once he got a paper on the way on which was written Bis Milla Hirrehman Hirrahim.(In the name of Allah the most beneficent and merciful). For the sake of respect he made a pill from the paper and swallowed it and in the same night he heard in his dream in which Allah told him "He will widen the means for his wisdom and sagacity as he respected his name."

After that for a long time he was busy in the preaching and propagation of Islam. A wealthy person sent his slave to the bazaar to bring some thing for him from there but the slave joined the meeting in which he was preaching. There was a poor darwesh (mystic person) so Mansur told the gathering to pay four dirhams to that darwesh and for this he will pray for them for their four wishes. The slave who was going to the bazaar with four dirhams gave the four dirhams to that darwesh. Upon this Mansur asked the slave "Which prayers he wanted."

The slave told him "First he wanted to be free and second may Allah grant repentance for his master, and third he should get reward for helping the darwesh person so he may get returned back his four dirhams. Fourth Allah may bless him and the persons who were present in this meeting."

So accordingly Mansur prayed for the above wishes of the slave. When the slave reached back to the house of his master, he was very angry with him and asked him the reason of his delay.? So the slave told him all the details and upon hearing the story he freed him and paid him also four hundred dirhams and he was repent. In that night the master saw in the dream in which Allah told him "Inspite of your bad characters I have blessed you and your slave and the persons who were present in that meeting and Mansur Amar." During his preaching time some body presented him some lines of poetry and the meaning of which is as follows.

One who is not pious one but he is advising others for the

pious path is like a doctor who himself is patient but he is treating the other patients.

One night he was passing from a house and heard a voice of hymns “Oh : Allah I have committed sins not due to disobedience but due to fraud of the Satan and soul so forgive me due to your grace and kindness.” When he heard this he read the following Quranic verse in the un-controlled condition.

“Oh : the people of faith protect yourself, your family members and your soul from the fire of hell. The men and stones are the fuel of the hell.”

In the next morning when he was passing from that house and he heard some body was weeping so he asked the reason for it. They told that some body recited one verse at the door during the night and when the boy heard the same and due to fear of Allah he was died. When he heard this he told “He was killer of that boy.”

Caliph Haroon Al- Rashid asked him “Who is great learned person in the mankind.? And who is a great ignorant man ?”. He replied “The great learned person is one who is obedient and having fear of Allah. The greatest ignorant man is one who is a poor and sinner.” “The heart of mystic saint is the center of remembrance of Allah. The heart of a person who loves the world will be the centre of greed and desires.’’

He told further “There are two kinds of mystic persons.” First one who himself takes interest in the efforts and mystic exercise. Second one is that person who for the pleasure of Allah joins the way of rightness and do

worship.

How the wisdom acts in the following persons.

1. He told wisdom speaks the language of affirmation in the heart of mystic persons.
2. The wisdom speaks the language of explanation in the heart of ascetic person.
3. In the worshipper's heart it speaks the language of guidance.
4. In the heart of followers it speaks the language of thinking.
5. In the heart of learned persons it speaks the language of remembrance of Allah.

The best person is one whose occupation is worship and his wishes and desires are darweshi (mysticism) and loneliness and he will think about death and life after the death and who always thinks for repentance.

He told "The heart is source of light and if the desire of the world enters into one's heart then that light will finish in him and darkness will cover it." One who follows his soul then he will kill himself in this way. One who is not patient on his difficulties then he will face difficulties in the next world. One who left this world it means worldly matters and loves Allah then he will never face any grief and the silent man will not face any apology.

We should keep away from any sin and it is better for us otherwise we will become a great sinner.

Upon his death Abu Hasab Sherani saw him in his dream and asked him how Allah blessed him? He told "Allah blessed him and asked him to do praise and eulogy for

him in presence of angels same as he used to praise and eulogy for him in the other world."

41. Ahmed Bin Al-Antaki

He was among famous learned personalities and he was a firm believer in Allah. Due to his longer life he met many saints and he saw the period of many pious persons. He was famous for his wisdom and physiognomy. So great pious person Suleiman Dari called him the detective of heart. He left behind many of his sayings.

Some body asked him "Do you have fondness of Allah". He replied "Fondness is required for the absent one but Allah is present for every moment." He told there are three stages for the knowledge of Allah".

First is to prove the oneness of Allah.

Second to leave every thing except Allah.

Third to think that no body can fulfill the duties of Allah because unless Allah grants the light of knowledge no body can get the light of knowledge.

The sign of love of Allah is that to reduce his worship but to increase more thinking about Allah and to sit silently in the loneliness. Not to feel joy for the happiness and also not to be dis-hearted for any grief. He told "Prophet Younus (peace be upon him) thought that Allah will not be angry with him but for him Allah sent a great difficulty on him."

One should seek the company of pious persons with great respect. He told "There are four ways of mysticism."

1. To have faith in Allah.
2. To be away from the mankind.

3. To speak sincerely.

4. To bear the hardships of endurance for the right way.

A person will have fear and shyness according to his level of knowledge of Allah. The silence is tool of cleanliness of the heart. The wise person is one who is grateful for the grace of Allah. He told “Belief is the gift of light of Allah with which one can observe the affairs of the next world as there will be no curtains for him.” He advised for the worship of Allah by keeping away from the mankind and while thinking the presence of Allah.”

For the cleanliness of heart the following five things are required. 1. To seek company of pious persons.

2. To read holy Quran.

3. Starvation.

4. Night prayers.

5. Weeping in the morning time.

The name of justice is firmness.

One, the justice which is done with mankind and second, justice which we do with Allah. It means to obey Allah’s orders with firmness. He told Allah says “Your wealth and children are problems for you”. But we ourselves are more problem makers than wealth and children.” He used to teach his followers in the best possible way. One night suddenly his 29 disciples came over to his house. So he asked to put cloth on the ground for eating bread for them and put pieces of bread on it as there was shortage of bread in the house at that time. Then he asked them to sit and eat the bread and he took away the lamp from there. After some time he brought the lamp and saw that the all

pieces of bread were there before every person and no body ate any piece of bread due to selflessness.

42. Abdallah ibn Khobaiq

He was from Kofa but he was settled down in Anatoliya (Turkey). He was among great pious mystic persons of his time. He left many of his sayings after him. Fathe Mouseli says when he met him he told him “Due to the blessing of Allah man got the following four things.”

1. Eyes.
2. Tongue
3. Heart
4. Air

For the thanks of eyes we should not see any thing which Allah prohibited us. For the thanks of tongue we should not ask any thing. One who will not take care of these things, he will face difficulties. Allah created the heart for his worship. One who has the fear of Allah, he will not follow the desires of his soul. He told “To live in the world without greed and lust and to live with broken heart is good for the next world.”

He told “To acquire any thing which is not good for the next world is useless.” “The best desire is that which will solve our problems.” “Those who leave the sins they can have hope from Allah for his grace. But others who repent and continue doing the sins so they will have fear that Allah will forgive them or not? So such hope is false in which one who continuously commits the sins and seek forgiveness of Allah. The wrong doers have more fear than hope from Allah.”

Truth is free from all conditions and true persons know the nature of all things. He told "If you want to become more important than others then for this thing leave every thing and then you can keep trust in Allah so that you can see all others standing in need of you."

48. Abdallah Ibn al-Jala

He belongs to great category of mystic persons. He met great personalities like Abu Torab and Zannon Masri. He got mystic knowledge from Abul Hasan Noori. Once he told to Omer of Damascus that when he asked his parents to surrender himself to Allah, they accepted his request and he left the house.

After a long time when he reached back to his house and knocked the door and told his name but he got reply from the parents from the inside of the house that they had a son and they surrendered the same to Allah so he was not taken back by them. They did open the door for his entry into the house so he left the house.

Once he was watching a young and smart Jew person who was very attractive and at the same time Junaid of Baghdad reached there.

Abdullah asked him whether such good personalities will be the fuel of the hell? He replied him that his look at the Jew will be regarded as lustful one so he should avoid it. If he wants to take a warning then there are many other things available in the world so if he want he can watch them.

Some body asked the meaning of indigence then he left that place and came back there after some time and told he

had some silver with him so he gave the same in charity to enable him to continue his discussion on the topic. He continued the discussion and told if one who possesses nothing with him is deserved for indigence.

Once he went to the mausoulum of holy prophet in Medina when he was very hungry and in great difficulty due to no food and in the most un-controllable condition he told “He is his guest” and slept there. He saw the prophet in his dream and the prophet gave him a tablet of which he ate the half portion and wake up and found the other half portion of the tablet in his hand.

He told the mystic person is one who thinks praise and evil both equal and the same. One who performs the prayers in the early times is called worshiper. One who looks every action from the look of Allah is called Unitarian. One who will not pay attention other than Allah is called mystic person. The position obtained with the help of the soul is not permanent but the position granted by Allah will be perpetual and permanent.

He left the world smilingly so the doctors thought he is alive but upon checking his pulse it was sure that he was already dead.

49. Abu Muhammed Rowaim

He was follower of famous mystic persons and he knew their secrets of the mysticism and for the same reason he was called the master in this respect. He was follower of Junaid of Baghdad and Dawood Tai and he left behind him many books of mystic knowledge and information.

He used to say that since twenty years he was in such a

condition in which whatever he used to desire was available at once for him. He told once he was very thirsty in one afternoon and he asked for the water from a house. A boy brought him the water from that house and he drank the same but that boy told him which category of the mystic

person he belongs as he is drinking water in the day time. So from that day he did not drank water in the day time. Somebody asked him how are you? and he replied how will be his condition when his religion is the wishes of world and who is fond of dinars. So asked about the condition of mystics and pious person as well as other worshippers.

As per Quranic reference Allah made marafat (knowledge of Allah) as obligation for the human beings.

In the holy Quran it is mentioned that "We have created jinn and human beings for Our worship." He told Allah concealed all things in some other things except his personality. There are three types of persons who can watch the presence of Allah.

1. One who can witness Allah's warnings then he will always be in the condition of fear.
2. One who can witness the promises of Allah then he will always be in the condition of invisibility.
3. One who can witness the truth then he will always be in the condition of happiness.

He told it is the blessing from Allah for the grant of the convent and deed for the human beings.

It is good if there is seizure of the convent but the deed is

left. But it is difficult if there is the seizure of deed and the convent is left. If there is seizure of both convent and deed then there will be most dangerous situation and which will be very difficult situation to control it.

He told it will not be difficult for the other groups to cross the paradise pathway except the mystic groups to whom there will be accountability with them as per their innermost conditions and for other the groups there will be accountability for them as per the Islamic law.

So the situation with mystic persons will be tough and it will be very difficult for them to go through from there.

Somebody asked him what are the rules of the journey? And he told the traveler should not be afraid of the dangers of the way and he should proceed further. He should not stop at any place for rest because where the traveler finds rest for his heart, that will be his destination of the journey.

The foundation of mysticism based on the relation with the indigent persons and the mystic person should be firm with the humility. The mystic person should not complain for the generosity and favor. The firmness on the good deeds is called the mysticism.

The mortality in the love of Allah is called the unity of God. The heart of pious person is the mirror in which there will be always available the reflection of the manifestation.

The sign of nearness of Allah is that in which one should feel the wildness from all other things except Allah. It is better for the mystic person to be kept away from the

mankind.

The name of indigence is that in which one should not obey the soul and he should not disclose the secrets of Allah. The name of endurance is to leave complaints.

It is humility to feel low before Allah. The real lust is one in which one should disclose only the good deeds. It is not good to interfere in the insinuation. But in the situation of danger and revelation it is permissible. To keep away from the world is called mysticism.

The frightened person is one who is not afraid other than Allah. He told to comply the commandments of Allah with cheerfulness that is called the pleasure. In the sincere deeds one should not look for the rewards in the both worlds.

When Abdullah Khafif asked him to advise him then he told him "To sacrifice the life for the sake of Allah and if you can not do this then leave to act upon the sayings of the mystic persons." In his last days he accepted the post of qazi (the judge) so in this way he wore the dress of the worldly person to help the mankind. Junaid of Baghdad told we all are free but we are occupied and Ruwim is occupied but he is free.

51. Ibrahim Dawood Warqi

He belongs to the famous category of saints of Syria. He obtained perfect position in the worship and in the miracles. He lived in the period of Junaid of Baghdad. He was friend of Ibn Atta and Abdullah Bin Jala.

There was patch on one mystic person's dress and on that person a tiger tried to attack him in the jungle but when

the tiger reached near him and kneeled down on his feet and went away without causing any harm to that mystic person.

He used to say that by over looking the things as per the wisdom and to prove the presence of creatures is called entering into the knowledge of Allah. He told apparently the eyes are open but there is loss of sight.

He told the signs of friendship of Allah is as follows.

1.Obedience

2. More worship

3.To follow the Sunnah (to follow the sayings and deeds of the prophet).

He told the weakest in the creature is one who does not have the control to leave the creatures. The position depends upon the courage and if we use it for the worldly affairs then its value is nothing and useless. But if we utilized it for the pleasure of Allah then it will be helpful for us to gain the higher positions.

He told one who will not ask the questions will be in the condition of willingness and inclination because due to increase of our benisons (calls) which is against the will and pleasure of Allah. To be content on the promises of Allah is called trust. He told to demand more than the fate is not useful and not good because nobody could get more than his fate.

He told the rich man suffices on his wealth so the mystic person's trust in Allah is more than enough for him. The mystic person learns politeness when he takes interest in the knowledge from the reality. When there is feeling of

danger then there will be no nearness of Allah. When one thinks that some other person has authority for grant of the awards and honor other than Allah in that case such person will be in the condition of disgrace.

He told he like the following things.

1. The company of poor persons.
2. The dignity of pious persons.

52. Yousuf Asbat

He was a great worshiper and saint as well as a pious person who left the worldly life and pleasure.

He got knowledge from great saints. He got an amount of 70,000 dinars from his inheritance but he did not spent a single dinar for his personal use. He used to get his livelihood by selling the leaves of dates. He spent a period of forty years in one old rag dress.

He wrote to Huzefa Marshi "He was regretful to know that you sold away your religion for the value of two particles of gold because at the time of purchasing some thing from some body you told him the price five times less to the salesman which the owner of the shop told you. And due to your status of dignity the salesman believed your statement and sold away the thing at the lesser price."

This event is described differently in some other books but the above description is available in many reference books. He told "To learn Quran for worldly gains is not useful and it is very bad thing."

He told "The truthful worship of one night is better than the incursion."

He told “To think oneself not better than others is called humility because the reward of small humility is equal to several endeavors. ”

The person who possess politeness should act upon the orders of Islamic law and he should behave well with the creatures with politeness.

He should give respect to the great saints and to bear every loss and to be content for things given by Allah.

He should engage himself in the remembrance of Allah and finish the anger and to behave proudly with the rich persons.

He told the following things.

There are ten signs of repentance

1. To keep away from the world.
2. To keep away from the prohibited things.
3. To keep away from the proudy persons.
4. To seek company of the modest persons.
5. To keep relations with the pious persons.
6. To keep on the repentance.
7. Not to commit sins after the repentance.
8. To fulfill the duties.
9. To ask for the blessing.
10. To reduce the power.

There are ten signs of mysticism

1. To leave the things which are in your possession.
2. To fulfill the allotted service.
3. To spend the money in the charity.
4. To get clearance of the inner most.
5. To give respect to the relatives.

6. To give respect to the friends.
7. To take care even in the permitted items with the wisdom.
8. To ask for the gains of the other world.
9. To reduce the comforts.
10. To leave the wishes.

There are ten signs of abstinence

1. With the help of wisdom to keep away from the doubtful things
2. To avoid the doubts.
3. To differentiate between the good and bad deeds.
4. To keep away from the tension and grief.
5. To keep away from the gain and loss.
6. To accept the willingness of Allah.
7. To take care of trustworthiness.
8. To keep away from the difficulties of time.
9. To keep away from the dangerous things.
10. To leave the proud and pride.

There are ten signs of patience

1. To control the soul.
2. To take care of the lessons.
3. To take care of the peace.
4. To leave impatiency.
5. To ask for the strength for the piety.
6. To take care of the worship.
7. To take care of the obligations.
8. To follow the truthfulness in the dealings.
9 To take care of the endeavors.
10. To keep away from the sins.

There are six kinds of meditation

1. To Like the things which are liked by Allah.
2. To keep the good hope with Allah.
3. To Think less or more are from Allah.
4. To feel comfort with Allah.
5. To keep away from the creatures.
6. To love Allah.

There are six kinds of truth

1. To take care of the tongue and heart.
2. To take care of the saying and doing.
3. Not to desire for the praise.
4. Not to desire for the government.
5. To give importance to the other world than this world.
6. To oppose the soul.

There are ten kinds of trust

1. To feel peace with the things guaranteed by Allah.
2. To be content with the available things.
3. To be patient on the difficulties.
4. To act upon the fundamental pillars of Islam.
5. To spend the life as slaves.
6. To keep away from the proud.
7. To reduce the power.
8. Not to keep hope from the creatures.
9. To follow the truth.
10. To get the information.

To think and act upon the things without which there will be no salvation.

To think and follow the trust and we can not get more than our fate.

There are five kinds of love.

1. To live in the loneliness.
2. To keep away from the mankind.
3. To always remember Allah.
4. To be patient on the endeavors.
5. To act upon sincerely.

He told to think before talking what will be its results. In the things if there is no thoughtfulness and wisdom then we can not find the good result and so it will be useless thing.

He told do not tell bad things from the tongue and do not hear bad things from the ear.

To keep away from the adultery.

To use legal food.

To leave the world.

To think always about the death.

There are five kinds of desire.

1. In comfort and peace we should not forget the death.
2. During the period of happiness we should think life as an enemy.
3. To be busy always in the remembrance of Allah.
4. To regret for the loss of grace.
5. To be happy in the condition of presence.

He told to increase the special prayers in addition to congressional prayers on regular basis and to demand for the legal provision is an obligation.

53. Abu Yaqub Bin Issac Nehrjawan

He was a great pious person and he was very handsome person among the sufi saints. He got knowledge in the

company of Omer Bin Osman. He was trustee of holy Harem (grand mosque of Makkah) for many years and died there.

Once he was in the condition of grief at the time of hymn of Allah so there was a divine call in which he heard "You are a slave so for the slave there will be no comfort availabe for him".

Some body complained that sufies advised him to keep fasting and for the journey but I could not get benefit from these things. So he told him "During the worship take care with more attention so that you can get the benefit from it."

Some body complained that during the prayer he did not find the pleasure so he told to divert his attention towards his heart (take care with more attention) and by this act that person's complaint was over.

He used to say that during circumambulation (of the holy Ka'aba as a religious rite) in Makkah a blind person was praying "Oh : Allah I seek refuge in you". When I asked that person why he is praying like this, he told me that he saw a handsome person and thought in his heart that he is a handsome person and by thinking his eye with which he saw that person was finished with flow of the wind and he heard a divine call in which it was told "You got your punishment of your thought and if you thought more than this then you will get more punishment."

He used to say that the example of this world is like a river and its end is like the other world after the death. The piety is like a boat in which the travelers cover the

journey of life.

The man who eats full of stomach, he will remain hungry always. The rich man will always remain poor because he looks at the creatures for the fulfillment of his desires.

One who will not seek the help from Allah then he will always face disgrace. If there will be gratefulness for the grace then it will not be finished. The person when he will reach to the level of belief of reality then for him the grace will become disgrace.

He told when the slave who does not posses pleasure in his devotion and then he will not establish servitude in between the destruction and existence so he is false in this matter.

There are three kinds of happiness.

1. Happiness in the worship.
2. Happiness in the remembrance of Allah.
3. Happiness in the nearness of Allah.

One who will get the above three things then such person will engage himself in the worship and will leave the world and for him the mankind will think him a bad person.

He told the best act is that in which there will be connection with the knowledge.

The best mystic person is one who searches for the graces and majesty
of Allah.

The mystic person should not leave the following three things.

1. Knowledge

2. Action
3. Loneliness

One who will leave the above these three things then he will not get the nearness of Allah.

The mystic man who will not observe other than Allah then he will not feel sorrow for any other things.

He told attention is must for the positive knowledge and every thing depend upon it.

Except truth every thing is false. The real knowledge is that which Allah had taught to the prophet Adam (peace be upon him).

Allah will provide subsistence to the persons of trust without any source.

One who is away from the grief and happiness of the creatures is also a man of trust.

But the real trust is that which prophet Ibrahim (peace be upon him) had in the fire of Nemrod and he refused the help from the angel Gabriel who himself asked him what is his desire? And he replied him he desires Allah only.So imagine the position of reliant person who if he walks on the fire then there will be no effect of fire on him.

The way to the Islam is as follows.

1. To keep away from the ignorant persons.
2. To seek the company of learned persons.
3. To act upon the knowledge.
4. To engage in the worship of Allah.

55. Abu Muhammed Mortish

He was a native of shinizia and he was died in Baghdad. He was a famous mystic and abstinent person and got the

knowledge of mysticism from Abdu Oman and Junaid of Baghdad. He used to say that “For a period of 13 years as per his thinking as an abstinent he performed hajjs but upon his re-thinking he find all his hajjs were based upon the psychological desires because once my mother told me to bring the water pot and that order was unpleasant for me. So I think all my hajjs were not free from the psychological desires.”

One saint used to tell that during his stay in Baghdad he decided to go for the journey of pilgrimage but at that time nothing was with him. So he decided to beg some money from Abu Muhammed Mortish as he was coming to Baghdad.

So he decided that he will ask from him 15 dirhams for the purchase of shoes and water pot and then he will go for the journey of pilgrmage. When this idea came into his mind then he heard a call from outside and he find Abu Muhammed Mortish was there and he gave him 15 dirhams and told me not to give him trouble.

Once he was passing from a locality in Baghdad and at that time he was thirsty so he went to one house and asked for the drinking water and then he find one lovely girl was there who brought water for him. When he saw that girl and fall in her love. He explained his condition of soul to the girl’s father and that man agreed to marry his daughter with him. He was given a fine dress and his rag dress was taken out. Upon his marriage when he reached the bride’s room and started prayers there and suddenly he cried to give back his rag dress and taken out the fine dress. Upon

giving the divorce to the girl he came out of the house.

When the persons asked him what was matter with him ? Then he explained them that he heard a divine call in which it was told: “As you looked other than us so we have taken back your dress of pious persons. If you do this mistake again then we will also take back your dress of the innermost”.

Some body told him some persons walk on the water and some persons fly in the air. Then he told the persons who act against his soul are better than those persons.

Once he became patient of one disease in which the physician asked him not to have bath regularly which is harmful to his health. As he was in habit of taking regular bath so he told them that he will not discontinue his habit even if he will die in that disease.

Once he was mutakaf (retirement for continued prayer) in one mosque but he left that place within three days and told “Here I find the recitation of Quran and the worship style which is not as per my standard.”

One who thinks that his deeds will keep him away from the hell then such person is under the control of the soul.

One who looks upon the kindness and grace of Allah then he will be eligible for the heavenly rewards.

One who looks for the means and resources then he will over look Allah.

He told one who left the soul and world then he can get the friendship of Allah.

The basis of unity of Allah depend on the following things.

1. To accept the belief in the unity of Allah.
2. To know the providence.
3. To keep away from the prohibited things.

He told the company of the indigent persons is good company and when an indigent leave such company so think there is some defect is available there.

When some persons asked him for his last wish then he told them to seek the company of the other pious persons who are better than him and leave him for Allah's grace.

56. Abu Abdallah Bin Fadhel

He was disciple of Ahmed Hazerwiya. He was among the famous pious personality from Khorasan. Once Abu Osman Hariri sent him a letter in which he asked him what is the sign of Shaqawat (misfortune)? And for this he replied there are following three signs of it.

1. The Knowledge without acting upon it.
2. The act without sincerity.
3. Not to pay respect to the pious persons.

And in his reply Abu Osman Hariri wrote him that if it was possible for him then he will live always with him to get benefits from his company.

When the people of Balkh removed him from there after causing him many harms so he cursed them and prayed "Oh Allah finish truthful persons from Balkh." So after that there was no pious person was born there.

He used to say that upon the cleaning of the chest there will be godly knowledge and after this there will be convincing knowledge and after this there will be positive knowledge. The convincing knowledge is the source

which will clean the chest.

He told the real darwesh is one who is free from the sins and who will be away from the praise and fame.

He told by leaving the soul one can get the comfort and peace.

He told there are four harmful things for the religion of Islam.

1. The Knowledge without acting upon it.
2. The action without knowledge.
3. To seek such things which we do not know.
4. The things which will keep us away from the knowledge.

There are following three alphabets in the El'm (Knowledge) and it is made up of the Arabic language alphabets Ain, Lam, Mim.

So from Ain alim it means the knowledge and from Lam amal it means the action. Fom Mim mukhlis it means sincere to Allah.

He told the people of the kowledge should follow these things which are mentioned below.

1. To act upon the commandments of Allah.
2. To act upon the Sunnah of the holy prophet (to follow the sayings and deeds of the holy prophet).

He told the name of love is called selflessness and there are four kinds of it.

1. Firmness on the remembrance of Allah.
2. To have inclination for the remembrance of Allah.
3. To leave the world.
4. To keep away from all things except Allah.

As per the Quranic teaching and its interpretation is as follows.

"Say : if it be that your fathers, your sons, your brothers, your mates, or your kindred, : The wealth that ye have gained : The commerce in which ye fear a decline; or the dwellings in which ye delight are dearer to you than Allah or His Messenger, or the striving in His cause then wait until brings about His Decisions and Allah guides not the rebellious" (Quran 9: 24)

The signs of love of Allah are as follows.

1. Love.
2. Fear.
3. Modesty.
4. Respect.

He told we can find selflessness of the mystic persons at the time of indifference and the brave person's selflessness at the time of need. To keep away from the world is called mysticism.

57. Shaikh Abul Hasan Bo Shanji

He was a famous pious person in the following.

Revelations,
Miracles and
piety.

He met many great pious personalities of his time. He left his native place Busanji and lived in Iraq for many years. But when he returned back to his place and the people of his place called him hypocrite so he went to Nishapur and he lived there till his death. Once a villager lost his donkey so he told him that he was stolen his

donkey and asked him to returned back his donkey. But he told him that he did not took his donkey and at last he prayed Allah to free him from that trouble.

Upon his prayer immediately the villager got his donkey and regretted him for causing him the trouble in this matter.The villager told him that "I know well that you did not steal my donkey but I know also that Allah will accept your prayers and will not accept my prayers so I caused you trouble for it."

Once on the way one person punched him mischievously and when knew that he was Abul Hasan then he regretted him for his mistake but he told him "I do not blame you for this act and this is not from you and I think Allah will not commit mistakes. So I do not complain you nor complain Allah for this event because I think I was deserve for it."

Once while he taking a bath and he told his servant to give his old dress to some darwesh but the servant replied him that he will give his dress after he will finish his bath but he told him that during his bathing time the Satan will try to change his mind so do not delay in this matter.

It is bravery from the Nakirain (the two angels questioning man in his grave about his faith) to keep away from Haram (illegal) things.To continue on the action is called the mysticism. He used to tell to love good and good deeds and to oppose the soul is called an act of courage.

The sincere act is that which the angels (the Nakirain) could not write and the Satan could not destroy or the

creatures could know it.

He told to believe that no body could not get providence less than his fate and this called the trust in Allah.

One who think himself a man of respect to whom Allah will bring disgrace. He told man should check all types of the tribulations.

One darwesh visited his grave and demanded the benefits of the world and he saw him in his dream in which he told him that to go to the graves of the kings for the worldly benefits and if he want the success of the other world then come to us.

59. Abu Waraq

He was famous pious person and who was expert in the following.

1. Solititude.
2. Individualization.
3. Good manners

For the above reason the sufies called him with the title of respectful pious person.

He got knowledge from Muhammed Ali Hakeem. He lived in Balakh and on the subject of mysticism he left his many books. He told for the status of devotion, patientcy is the key of grace. After devotion there is possibility for the grace of Allah. He used to go the jungle daily to see Khider (name of a prophet immortalized by the fountain of life) and while going and coming back he used a recite the holy Quran.

Once when he was going to the jungle and one person also accompanied with him and both of them reached the

jungle while talking on the way. On the return back from there that person told him that “He is Kidher for which you were eager to meet with me. But today due to your company of one person you forget the recitation of the holy Quarn. As In the company of mine you have overlooked Allah then in other’s company you also you neglect Allah. So the best condition is loneliness.” He said this and left that place.

When his son was reading the holy Quran and when he reached on the following verse and the meaning of it is as follows. “One day the children will become old person.” Then the boy due to the fear of Allah died suddenly.

So he told while weeping that “How sad this thing is that the boy died due to the fear of one verse upon its reading but there was no effect upon me as I am reading the holy Quran since many years.” Due to the fear of Allah he will not stay in the mosque for the longer time after his regular prayers.

Some body asked him for his advise and so he told him that “The shortage of wealth is useful in the both worlds and its increase is harmful in the both worlds.”

During the journey of hajj one women asked him who are you? And he replied “I am a traveller”. She told him you are complaining Allah.

So I liked her advise.

He told Allah asked him “What do you want from me”. I replied “The position of humility. Because I do not have strength to bear such difficulties of the prophets.”

He told the soul is the root of all bad deeds. The meeting

of creatures with each other is the reason of the big problems. So for this reason loneliness is better.

He told the following things.

Do not say bad things from the tongue.

Do not hear bad things from the ears and do not see bad things from the eyes.

Not to go to the bad places by the foot.

Do not touch bad things by the hands.

Busy always in the worship of Allah.

After prophethood there is status of the wisdom.

The sign of wisdom is to keep silence always except in the case of necessity.

He told Allah requires from the mankind the following eight things.

Two from the heart

I. To give Importance for the commandments of Allah.

2. To be kind to the creatures.

Two things from the tongue.

1. To accept unity of Allah.

2. To talk with kindness with the mankind.

Two things from the organs of the body.

1. Servitude

2. To help the mankind.

Two things from the mankind

1. To be patient on the personality.

2. To behave kindness with the mankind.

He told one who love the soul and so on such person proud, greed, indignity will be imposed by Allah.

He told the Satan says as follows.

I can convert a Muslim to disbeliever within seconds and for this I will make him greedy of haram (illegal) things and prevalence of desires in him and then he will commit sins and after that I will put into him misgiving of the disbelief.

He told one who will know Allah, the soul, and the Satan, the creatures and the world then he will get salvation. Those who will not recognize the above things then they will die.

One who will love the mankind so he will not get the love of Allah.

He told that "The Man was created by many things but two items of water and soil are more in him. If water is more in a man then treat him softly and if there is more soil in him then treat him hardly which means to taught him Islamic knowledge hardly."

In the water many colors and tastes are there and for this reason it is difficult for us to know its taste. The life of mankind is depend upon the water but not body knows that the water is essential for the life and for it Allah says in the holy Quran as follows.

"We have given life to all things by the water" He told "The best indigent person is one from whom the kings could not ask the revenue and on the day of judgment Allah will not ask for his accountability." He told the following.

The back biting and bad talking are same like the illegal food.

Allah's remembrance and asking forgiveness from Allah

are like the legal food. He told the name of truth is to take care of the thing which is in between the man and Allah.

He told patience is the name of the thing which is in between the man and the soul. He told the belief is the light which makes the believers as the persons of devotedness.

He told in the Arabic word zahid (pious) there are three alphabets za, ha, dal. From za to zenat which means to leave the show. From ha to hawas which means to leave the greed. From dal to duniya which means to leave the world.

There are three kinds of yaqin (belief).

Yaqin khaber which means to believe the information. Yaqin dalalat which means the belief of evidence. Yaqin mushahada which means the belief of observation.

He told the patient man is one who thinks that every thing is from Allah.

We should keep away from the legal food and as well as also keep away from the bad conduct.

Upon his death some person saw him in his dream and he was weeping so he asked him why it so? He told in the grave yard there are other ten persons also buried but among them there is no Muslim at all.

One another person asked him in the dream what Allah done with him? He told Allah blessed him and gave my record of the deeds and upon its reading I come to know that there is one sin of mine and which was covered all my good deeds and when I was regretted for it then Allah granted his mercy and kindness to me.

60. Abdallah Manazil

He was famous shaikh and pious person and he was spiritual guide of the sect called Malamati. He was disciple of Hamdun Qasar and he spent all his life as a single person.

Once he told Abu Ali Shaqfi to be ready for the death. So Abu Ali told him you should try first in this matter so he slept while keeping his head on his hands and told him now I am dying and he told this and died.

Due to this incident Abu Ali Shaqfi was regretted and he do not have such strength as he was head of a large family. He used to tell him "Abu Ali you always think for yourself and you did not think about others."

One who leave duties and will also leave the prophet's Sunnah (to follow the saying and deeds of the holy prophet) and one who leave the Sunnah then he will be away from the right path. He told the time is good when one should be safe from misgiving of the soul and the mankind should be free from your mistrust. He told the man demands such things which will cause for his misfortune.

He told one who thinks modesty but will not observe it with Allah and such person is worse in the mankind. He told to love one then he will also love you. The meaning of modesty is to think the presence of Allah and he should observe the silence.

Those who are pious persons then they must keep their souls under their control. The divine things are not disclosed to any body in the world and those who claim

such things are the false persons. Those who are pious persons in the mankind they should treat their souls with the disgraceness. Those who adopt indigence by the compulsion are not eligible for the status of real indigence. The real indigent person is one who should take care of the other world and as well as he should busy himself in the remembrance of Allah.

He told to think about the past is useless and waste of the time. He told servitude is not optional but it is the condition of compulsion. One who like servitude will not seek for the peace and pleasure. He told the real servant is one who will not keep the servant for his own service. If he keep it then he will become a man who claim for the providence than a man of servitude.

He told Allah reminded the man for the kinds of worships and its last kind is to ask forgiveness of Allah.

As Allah has mentioned the following persons in the holy Quran which are as follows.

1. The patient persons.
2. The true persons.
3. The content persons.
4. The payers of alimony.
5. The persons who beg pardon in the early morning.

He told one who finish the taste of the soul then he will get the success.

He told the man who get his livelihood as per the commandments of Allah and he is better than such person who is in loneliness and who avoid to earn his livelihood.

One movement of leaving hypocrisy is better than the

worship of the whole life.

The Arif (mystic) is one who will not surprised when he look at any thing.

Somebody prayed for him for the grant of his wishes from Allah. Then he told the status of wish is after the knowledge of Allah and which he still not yet find by him.

He died in Nishapur and his grave is available in Mushed in Iran.

61. Ali Sohail Asfahani

It was famous about him that he knows the knowledge of invisible things. He lived in the time of Junaid of Baghdad and he was trained in the company of Abu Torab.

Omer Bin Osman came to see him when was in debt of 30,000 Dirhams and he paid off his debit amount. He used to say interest in the of worship is a sign of divine help.

The sign of grace is to leave the opposition and the sign of wakefulness is to adopt the grace. The sign of ignorance is to claim for the some thing. In the beginning if ones' devotion will be not corrected then he will be not safe till his end.

He told one who think he is very near to Allah but actually he is very far away from Allah.

He told one's presence with Allah is better than his belief because the presence is live in the soul and then there will be no chance of carelessness.

The condition of belief is that it will be firm some time and it will be un-firm for some time. But the persons of status who will live in the court and the persons of belief who will live on its (court) door.

He told the wise men will spend their lives as per the commandments of Allah but the mystic persons will spend their lives in the nearness of Allah. He told one who knows Allah then he will ignore all other things.

He told there is richness in the knowledge, proudness in the indigency, and the safety in the mysticism. For the silence there will be lesser

accountability and in the happiness there is disappointment.

He told from the time of prophet Adam (peace be upon) to till the day of judgment there will be discussion about the heart but they could not find its reality and nature.

He told he will not die by his illness during which people will visit him but when Allah will call him then he will leave this world. Shaikh Abul Hasan told once on the way he told labbaik (being at your service) so I asked him to recite the Kalima (Muslim creed) but he told him "You asked me to recite kalima but I swear in the name of grace of Allah that in between us nothing is there except his dignity" and by saying this he left this world.

63. Abu Hamza Khurasani

He was a famous pious person in the following things.

Mutawakkil (resigned to the will of Allah)

Haqiqat (The Truth)

Tariqat (The mystic way)

He was great Shaikh of his place and his qualities, worship, endeavors are so many and it is difficult to cover all of them.

He left his place for a journey in the trust of Allah and

determined not to ask any thing from any body. When he was leaving his place his sister kept some Dinars in the pocket of his rag dress which he thrown out the same.

On his way he was fallen in a well but he was not hurt due to his trust in Allah. By avoiding the requirements of soul he was engaged himself in the worship in the well to control the soul. Some person covered the well's surface with thorns so that travelers may not fell into the well.

By seeing these conditions the soul made many complaints but he sat there with calm and peacefully. After some period a tiger cleared the thorns and let down his legs into the well so that he can come to the surface of the well by holding them. But he told him he will not take the favor of the cat. But at the same time there was revelation in which it was told to him "We have sent the tiger for you so by holding the tiger's legs you should come out of the well". And for this reason he left the well. He heard a divine call in which he heard "Due to your trust we have helped you by your killer."

Once Junaid of Baghdad saw the Satan in the naked condition and who was climbing on the men's heads so he told him "Do you not regret for this act?. Ans he replied him that these people are not regrettable but for the regret there is one person who is sitting in the mosque of shuniza. And when Junaid of Baghdad reached that mosque and he was sitting there and he told he is false (the Satan) because near Allah the status of pious person is great so there will be no reach of the Satan to the pious personalities.

He used to wear the pilgrims robe through out of the year and used to say when living with the mankind will be harder then there will be love of Allah. The real darwesh is one who will not like his relatives and who love Allah.

One who will like the death he will not like any one except Allah.

The meaning of trust is to finish for the thinking of the morning from the evening and also thinking for the morning from the evening.

He told we should busy always for the preparation for the final journey from this world.

He died in Nishapur and his grave is available near the tomb of Abu Hafz.

64. Ahmed Masruq

He was great pious personality of his time and he was also great Shaikh of Khorasan.

He was Qutb (highest cadre in spiritual pivot) of his time and was trained by the Qutub Madar (highest cadre in spiritual pivot at axis). Some persons asked him who is the Qutub of this time then he was silent and so from his silence it is clear that he was the Qutub of his time. He was born in Tusi but he lived in Baghdad.

Once one old person asked him in good tune to express his views so he thought him a Jew and told him “I think you are from the Jew community.” Due to this miracle he accepted the religion of Islam.

And he told him “He find no religion better than the religion of Islam.”

He used to tell one who will get happiness from other

than Allah then he will not get the real happiness. One who will not love Allah then he will be in the condition of wilderness.

One who inclined Allah then all organs of his body will be kept away from committing the sins due to grace of Allah.

One who is pious person then he should leave the world.

The real piety is that in which one should be away from the world.

He told to respect a Momin (Muslim) is like to respect of Allah and in this way one can reach to the piety.

He told it is improbable from the konwledge of Marafat (knowledge of Allah) that one should look at the false. He told no body can overcome the friends of Allah.

Sincere person is one who loves Allah and he will overlook the world and so he will get the friendship of Allah.

He told the fear should be more than the hope because we will reach the paradise by passing through the hell. The mystic person will have more fear due to the nearness of Allah.

He told :

1. The knowledge (of Allah) will develop with thinking.
2. With the help of ignorance one can overcome the carelessness.
3. With the help of regret one can get repentance.
4. The love of Allah will develop with the help of agreeable condition.

For the pious person asking for the more pardon is very

necessary. Without more repentance there will be no devotion. He told it is against the mysticism to become a slave other than Allah. He told all his life was wasted in the unnecessary things.

65. Abdalla Ahmed Maghrabi

He was perfect in the following things.

1. In the outward condition
2. In the Innermost condition.

As he was teacher of the sheikhs so he was respected by the people. His two disciples are as follows who were learned men and perfect pious persons.

1. Ibrahim Khawas
2. Ibrahim Shebani

He was in habit of always wearing the pilgrim's robe and used to eat grass etc. And he will not eat any thing which will be touched by the human beings. He was always taken care for the hairs and nails as well as for the cleanliness.He used to wear the clean dress.

He sold away his parental house for the amount of fifty Dinars and proceed for the journey of hajj. On the way one Beduin asked him what he posses with him? He replied him he has having fifty dinars with him and on his demand he handed over the amount to the Beduin. Due to his truthfulness he was returned back the amount to him and took him to Makkah on the back of his camel and he was in his company for a longer period and he became later a famous shaikh. In the desert he saw a slave in the disturbed condition so asked him "Oh free man what do you want? And he replied you are strange pious person

who are looking other than Allah." He trained his four sons in such a way that they can earn livelihood with the help of hard work and not to beg their hands before any body.

He used to tell the real man is one who leaves his wishes and engaged himself in the worship of Allah.The bad indigent person is one who flatters with the rich persons.

The great person is one who behaves well with the mankind. He told the pious persons are messengers of peace in the world from Allah. And due to their presence there will be grace of Allah and there will control on the calamities.

He told the small portion of worship of the lonely persons is better than the life long worship of the such person who attach themselves with the creatures.

He told it is rule of the world that one who love the world then the world also love him. One who leave the world then the world also leave him.

The most wise persons are pious persons and those finish themselves in the fire of love and will become eternal. He was died on the mountain of Sinai and his grave is available there.

66. Abu Ali Jarjani

He belongs to the leader of sufies and learned persons. He left behind him his many books. He was disciple of Muhammed Ali Hakeem.

He told the following are the real (tuwhid) unity of Allah.

1. Beem (fear)
2. Ra'ja (hope)

3. Love.

With beem we can control the sins and with ra'ja we can do the good deeds and with love we can do lot of worship. One who has fear will not worry with the difficulties and troubles.

The people of ra'ja will demand for the more.The people of love will not reduce their remembrance of Allah.

The beem is like a fire and ra'ja is like the light and the love is like a bright light.

The sign of the dutiful persons is that they will think worship very easy and at any time they will not think the Sunnah of the prophet difficult and hard.

They should live in the company of indigent persons and behave with the mankind with the best possible manners and to offer alms to the poor persons and help the Muslims community and be punctual to the daily routine of prayers and follow the worship schedules.

It is not right to disclose the sins to the mankind which they do not know about them.

He told the pious persons are those who should finish themselves in their affairs and live themselves in the presence of the truth. The real mystic persons are those who surrender their hearts to Allah's remembrance and reserve their bodies for the service of the mankind.

He told it is requirement of the mystic knowledge that one should have to keep good hope with Allah.The basis of the mystic knowledge is to keep distrust with the soul.

He told one who will live on the door of the Lord and for them the door will be opened one day surely.

He told to become the people of firm-ness instead of the people of miracles because the soul also demand for the miracles but Allah needs the firmness.

He told the approval is the house of patience for the slaves and its key is the service which will be accepted soon and the death is sitting on its door.

He told bukhal (miserliness) is made from three Arabic alphabets which are as follows.

From Ba, kha and lam. From ba, ba'la and its meaning is calamities.

From kha, khasra and its meaning is loss. From lam, lom and its meaning is salamti or safety.

69. Abu Muhammad Jariri

He belongs to the famous category of pious person.

He was perfect in the following knowledges.

1. The Visible knowledge
2. The Innermost knowledge
3. The Rules of mysticism

He told "Due to the respect of Allah I never stretched my legs in the loneliness."

He gained knowledge from Abdallah Tastari.

During his stay in Makkah due to his respect he never take the support of the walls for his back and not talked to any body and never sleep there.

When Abu Baker Katani asked him how he will bear all such hardships then he replied him that his inner truth gave him the strength to bear him all such hardships.

It is fact that when Junaid of Baghdad passed away from the world then he became his successor.

He used to tell that once one person came there who was not in the proper condition as there were no shoes in his foot and his hairs were not in the good condition. That person after ablution prayed Assar Namaz (evening prayer). when I prayed Maghrib Namaz (sun set prayer) then he also prayed and sat down there. By chance there was invitation for me from the head of sufies for the dinner in that night so I asked him to accompany with me there but he told me that he is not concerned with the head of the sufies. He asked me if possible to bring some sweet for him from there. I thought him a non-Muslim so I did not cared for his request for the sweet.

When I returned back and saw him there in the same condition which I left him before.

He was sitting there by keeping his head down and in that night I saw the holy prophet in my dream and on his right and left side prophet Ibrahim (peace by upon him) and prophet Moses (peace be upon him) were standing and also there were other prophets who were also present there. When I approached before the holy prophet to look at him but he turned back his head so I asked him the reason for it. He told “One of our beloved person have asked you to bring some sweet but you have ignored his request”.

After that dream when I woke up and saw that person was leaving the shrine. So asked him to stay there to enable me to bring some sweet for him. But he replied that he is bringing some sweet upon the recommendation of 20,100 prophets so you are now caring for this matter and

why you have ignored before and by saying this he left that place. Even upon my hard search and try I could not find him again in my whole life.

In the Jama (grand) mosque of Baghdad I saw a pious person who used to wore always one dress only so I asked him the reason for this and he explained me that once in his dream in which he saw a group of persons in the fine dresses and they were on the eating table so I also went there and sat with them but the angles asked me to leave that place because I am not eligible to sit there and to eat with them as all those pious persons spent their whole lives in one single dress only so from that day I started also to wear one dress only.

During the preaching time one young person asked him to pray for the return back of the attention of his heart and he replied him we are also in the same condition.

In the past the affairs were depended on the religion and in the second phase it was depended on the faithfulness and in the third phase it was depended on the kindness. In the forth phase it was depended on the modesty.But now there is no religion, faithfulness, kindness and modesty but all affairs depend upon the fear.

The real action of heart is as follows.

1. The nearness of Allah.
2. To watch the attributes of Allah.

One who follows his soul is like a prisoner. In the case of comfort of soul it will be difficult to differentiate in between grace and hard work.With the help of the belief one can get the sincerity.

Due to the envoy one can get the hypocrisy. The best thanks giving is that in which one should think that he is helpless in this matter of thanks giving.

The fight of common person will be with the soul and the fight of Abdals (an order of saints) will be with the thinking. The fight of the mystic persons will be with the lust. The penitent persons will fight with the slips. The disciples will fight with the taste.

He told the safety of the faith depends fully on the right body.

The benefits of the religion will depend on the following three things.

1. To take care of the economic measures.
2. To keep away from the prohibitions.
3. To eat less food.

So the economic way will help for the inner most and to keeping away from the prohibitions and which will help for the light of the innermost.

The shortage of food will help the soul to endure the hardships of the life.

He told mushahada (witnessing the divinity) is depend on the rule of hearing and its subsidiary development and the progress of subsidiary development will depend on its rule of the conformity of the fundamentals.

We should not respect any thing for which there is no acceptance from Allah and so for this reason we will not find the way for the fundamental things and observation (witnessing the divinity).

There will be no death for such persons who live with the

light of Allah.

The Arif (pious person) will remember Allah since the beginning and the general persons will remember during the time of difficulty. He told when the prophet witnessed the divinity with the help of Allah. So with the help of Allah and through Allah he got everlastingness from time and space because he got such presence in which he get lost himself in the attributes of Allah and became free from time and space

71. Abu Baker Wasti.

He was ahead from all other Mashqain (learned persons) of his time due to his excellence in the following things.

1. Touhid (Unity of god).
2. Tajrid (Solitude).

In Haqiqat (truth) and Marifat (knowledge of Allah) there was no such person during his time. Because of his influence on the flexible and inflexible affairs, he is known as a Cardinal Pole (highest cadre in spiritual pivot) of the world. He was the chairperson for the Wilayat (Sainthood ,which is a status of closeness which Allah will bless to some of His beloved servants through His Grace) and Wahdaniat (the belief in the unity of god). He was famous among the followers of Junaid of Baghdad.

It is said that his native place is Fargana but he was settled down in the city of Wasit. Due to his humility he was very popular among the people of that city. He did lot of endeavors and mystic exercises for which he got attention of Allah. And in the court of Allah nobody could not get such a great position of approval from there . So for this reason his sayings about Touhid (unity of god) did not understand to any body and the sayings were kept restricted with his personality. Also his

worship style and his sayings which were very tough and difficult for the understanding for the general persons and for this reason the persons were unable to understand and follow them.

He was expelled from 70 cities . Whenever he will used to enter into any city and soon from there he will used to be expelled from that city but at last he was settled down in the Maru city and till his life he was there and the persons of this place understood his sayings and they got great benefits and help from them.

He told his disciples that upon attaining the age of youth he never ate the food provisions in the day time and also he never took rest in the nights. He told once he went to the garden for some work and he saw one small bird which was flying over his head so he caught that bird by his hand. So upon this one another small bird came over his head and began crying. So he thought there is relation between them either first one is his son or his wife.

Due to his kindness and mercy he freed the bird . Upon this event he became seriously ill for a period of one year. One night he saw the prophet in his dream and he told him that due to illness and weakness he was performing the prayers by sitting since one year so he asked his help and he requested him to pray in this matter. The prophet told him that his illness and the bad condition was due to the complain of the small bird in the court of Allah. So his excuse in this matter with him is useless and no result at all.

Once during that illness he was sitting with the help of the pillow and saw a big snake came over there by holding one small kitten in his mouth so he hit the snake with a wooden stick and the kitten was freed from the mouth of the snake and then a cat suddenly came over there and took the kitten by holding in her

mouth and went away with her.

He was recovered from the illness immediately upon the departure of the cat by the grace of Allah and he can able to perform the prayers in the standing position. In that night he saw the prophet in the dream and he told him that now he is fit and well then the prophet told him that it was due to gratitude of the cat in the court of Allah and so for this reason he was recovered from his illness.

One day he was present in his house along with his disciples and there were sun rays which were coming from a hole in the house and in that sun rays there were many thousands particles were seen in the condition of vibration . He then asked the disciples were there any problems with them due to vibrating of these particles ? and the disciples replied him that there were no problems with them due to vibration of these particles . He told this is sign of unitarian and that if they will see the shaking of two worlds then there should be no effect on them and they do not have fear in the their hearts.

He told there will be more carelessness with those persons who will remember Allah than the persons who will not remember Allah. Because if the persons of Haq (truth) will reduce the remembrance of Allah and this is a great matter of carelessness than the persons who will forget the Haq (truth). Because they do not have the feeling that they are in the presence of Haq (truth). But the persons of Zikar (who remember of Allah) of Haq (truth) and if they think that they are not in the condition of presence of Allah is also a matter of more negligence and carelessness. Because the death of students of Haqiqat (truth) lies in their false thinking and when these thoughts will be increased then the work of religion will be reduced and there will be increase of work of the world will be there. And the reality of thoughts will depend upon the courage

of the wisdom and the search of the wisdom will depend upon the courage .

He told if the person is present or absent but the reality of Zikar (to remember Allah) is that he should be absent from his existence but he should present in the court of Haq (truth) .Its meaning is that if he is not in the condition of Zikr (to remember Allah) but he should be in the condition of observation of Allah in his court. If one is present with his personality but if he will be absent with Haq (truth) then that condition of Zikir (remembrance of Allah) and the value of his Zikar (remembrance of Allah) is useless and meaningless and no value at all in this matter. This condition can be termed as carelessness and negligence for the above reasons.

One day he saw a mad person in the hospital who was making much noises and troubles there. Then he told him that why did he is making loud noises and troubles there despite of the heavy chains on his foot and why he did not keep quiet in the hospital. That person told him that there are chains on his foot and not on his heart.

One day he was passing from the grave yard of Jews and he told that this community is Gaire Makalf (entrusted no duty or irresponsible) and they are disabled. So for the reason the persons caught him and took before the Qazi (judge) and the Qazi (judge) was very angry with him in this matter. But he told him that it is told by Allah that this community is Gaire Maklaf (entrusted no duty or irresponsible) and disabled then it is sure that these people are Gaire Muklaf (entrusted no duty or irresponsible).

Once his disciple took bath in hurry and went to the mosque for the friday prayer in haste and hurry and for this reason he was fallen on the way and his face was badly injured and there were scratches and for this reason he went back to his house and

took the bath again. So he told him that he should be happy with his trouble because this trouble was sent upon him by Allah so that He (Allah) should happy with him. If He will not do such act with him then he should think that there is no attention of Allah towards him.

Once he went to Neshapur and asked the disciples of Abu Osman what did your teacher taught them.? Then they told him that he taught them about disobedience and to look at the sins. So he told them these teachings are matters of proud because these teachings will keep them away from the observation of Allah and will also keep them away their interest for the knowledge of Allah.

When Abu Saeed Abul Khair used to decide to visit him at Maru and then he used to tell his disciples to collect the clods for toilets so the servants asked him are clods of the toilets are not available there ? or is there any matter of secret in it.? He told them that in that place Sheikh Abu Baker was lived there and who was great unitarian of his time and for this reason the earth of Maru city is alive . So to use the living earth for Istanja (cleaning after a natural evacuation) and make it un-clean is not good and also not right thing . His golden sayings are as follows.

He told on the way of Haq (truth) there are no existence of creations and also there is no Haq (truth) on the way of creations . He told one who will turns towards himself so he will be away from the religion or if he did his opposite things which are mentioned above then in that case he will be deserved for his loss and un-luckiness.

He told the Shariat (Islamic law) is as per Touhid (unity of god) and laws of Touhid (unity of god) are passed through great knowledge of the prophet. He told the law of Touhid (unity of god) is like a great sea and the ways of Shariah law

(Islamic law) are full of the following things.

1. Sama (Hearing).
2. Basar (Seeing).
3. Shinaqt (Identification).

And all the above things will point out the direction where there is Shirk (polytheism). But Wahdaniyat (the belief in the unity of god) which is away and is free from Shrik (polytheism) and this is called Eman (faith). The Eman (faith) which relates directly with Allah then this thing is very great and its value is too much and as a matter of fact the likeness of Shrik (polytheism) is rejected .

He told the following things are drown into the sea of creations. The guidance and sources to reach them are available through the prophets for the following things.

1. Marifat (The knowledge of god).
2. Elim (Knowledge).
3. Creatures.

For these reasons they will pass from the river of the creations and the human nature and drown into the sea of Wahidaniat (the belief in the unity of god) and died there. The example of law of Tauhid (unity of god) is just like the sun and the sun gives light to the world by un-covering its veil and the example of the light of lamp which takes the world towards world of annihilation and as a matter of fact the existence of lamp is there but the value of its existence is nothing and no value at all. So there is no connection of light of lamp with light of the sun. And in the same way the law of Tauhid (unity of god) and innermost language will not accept engrossment .

When the person will able to control his heart then his tongue will become dumb and at that situation the body and heart will be reached in the condition of engrossment. And in that

condition whatever is spoken by the person's tongue will be from the Allah. But things are not according to the personality but as per the attributes because if there will be changes in the attributes but there will no changes in the personalities. In the same way the sun will heat up the water and change its attribute (quality) but it will not change its composition and nature.

He told Allah told about his enemies in holy Quran which is as follows. " They are living in their personality but actually they are dead according to their attributes" . And its another meaning will be that the enemies are living in this world but according to requirements of another world they are dead ones.

For Momins (Muslims) Allah told against the above and the details of which are mentioned as follows. " They are living with their Lord (Allah)." So the man should think himself with devotion that he is as Madum (dead) on the way of Allah. As the some group of Sufi persons will be alive even though they are Madum (dead) and others who are alive but they are actually Madum (dead).

From this it is proved clearly that one who make himself alive then he can live forever. Because the death of the body can not be termed as nothingness. But non-existence of body is called death. Because where there is existence then the soul will become Na-muharam (un-intimate) and so there is no need of mention of the bodies. He told there is no power with anybody to identify the existence of the unity of god nor no body have courage to put his step in the desert of existence of unity of the god.

As per the sayings of the learned persons that to prove Tauhid (unity of god) is also a matter of problem and also it is same like to witness the shirk (polytheism). But one who likes at his own existence than existence of Allah then he will become a man who will sign of his own Kufar (infidelity). The person

who look at his own existence and for that existence he will become Kafir (infidel).

One who will look at his personality and ignore the personality of (Allah) then his identification will become unknown. Those who will look at themselves then they will not able to see Him (Allah) and those who look at Him (Allah) then they will not able to see at themselves. Those who will sacrifice their lives for Him (Allah) and due to their devotion and great level of love then they will be rewarded the status and positions of respect and great honour.

So Allah granted them Khilafat (viceroy) from his court so that they could become His viceroy in the world and so for such viceroy the following things will not be remain with him.

1. Writings.
2. Isharat (Sayings).
3. Tongue.
4. Heart.
5. Alphabets.
6. Sentences.
7. Faces
8. Understanding.

If he works with the use of Isharat (sayings) then it will become Shirk (infidelity). If somebody will says that he will recognize Him then his saying will become wrong and misleading . If somebody will says that he indentified Him then it will be called a matter of stupidness and falseness. If somebody will says that he did not recognize Him and in that case that man will be called reprobate because of the following human characteristics.

1. Talking.
2. Hearing.
3. Writings.

4. Isharats (Sayings).
5. Faces
6. Looking.

And the identification of Tauhid (unity of god) is free and away from the human nature. As per the requirement of Waha Dahu La Shrike Lahu (The One only without any associate) the divinity does the same act with the human nature which the staff of the prophet Mosa (peace be upon him) did to the magicians of the Pharaoh. He told that the light of Allah kept all things in His control and care and it is saying that not to come in the desert of existence otherwise the fire of modesty will finish all of them.

Allah says He himself is providing the food provisions to all of you. He told the secrets of learned persons are garden of Touhid (unity of god) but they are not exact Tauhid (unity of god). Where there is greatness and magnificence of Allah is there and at that place the existence and non-existence of creations is same and no difference at all. Where there is existence of Tauhid (unity of god) is there and at that place men should not able to refuse it . If so it will be called the refusal of the divine power .

And if the men's declaration is affirmative in this matter and if so there will be problem for Tauhid (unity of god). From this it is clear that man is not having ability of negative or positive in this matter . He told on the earth and sky there is language of Tasbih (glorification of god) and Tahilil (declaration of god by unity by pronouncing La Ilha Illallah (there is no god except Allah) and there is no existence of heart is there. Because the heart was not given to anyone except the prophet Adam (peace be upon him) and his sons. And the heart is such thing which will provide the ways of following things for the human beings and so it will become human guide.

1. Shehwat (Lust).
2. Nemat (Grace).
3. Necessity.
4. Options.

So it is required the language of heart than the language of tongue which will attract His attention. He told such person is called man of the courage in whose heart and soul there will be presence of love of Allah is there. Not comparing against this and not to blame the Satan and it is good to control one's soul and to undergo hardships in this matter.

As the Satan says "Oh : man my face was made mirror and presented before you and your face was made mirror and presented before me . When I see you then I will weeps myself and when you see me then you will smile ." So it is good to learn Mysticism from Satan who never prostrate other than Allah nor he accepted the censure of the world and followed their way. Due to this reason we should know that he was the real courageous person.

So you should think that if both of the worlds will bring censure upon you then what will be your condition in that situation .? So on this way we should pass slowly with care and utmost attention in this matter. If you are sure that the censure of the world is no meaning for you then taste the wine of wahidanat (the belief in the unity of god). He said if you look the lowest thing of world with your approval then understand carefully that you were gone against the deed so you violated the deed of day of creation.

If you did any small disobedienc and negligence then your friendship and Velayat (Sainthood) is not perfect with Allah. He told one should never demand such thing which will demand itself for you for example the heaven and try to escape from such things which itself want to ignore you for example

the hell. So demand such thing from Allah and if such thing is available with you then all things will be there for you within your reach and under your control . He told one part of your body should be get lost and get mix with your other part in such a way that there should be no doubt of two things on the way of Allah. Because it will be called shirk (infidelity). It means that your tongue should not know what your eye saw and also the eye should not know what the tongue told. It meaning is that all parts of your body should be get lost and get engage in the observation of Allah. One who will put their steps in the desert of the truth and it is must for them that all veils will be away from them and they should feel their existence different from other things.

He told the right person is one whose sayings should be according to the holy prophet's teaching and there should be no harm to anybody by his sayings and his opposite and favourable persons should feel peace and comfort with his sayings. Its meaning is that his sayings should be in the light of the commandments of Allah.

The knowledge about Allah and which is spoken by the men's soul and in which there will be look of proud and pride is there and those who will hear such knowledge then the stream of life which flows from their chests will be dried up for this reason and in that stream there will be no look of wisdom is available there .

And such man who leave his house and who also know the way of his return back to his house and so this matter is not correct as per the rules and requirement of Mystic way. Because the pious person will walks with the light of heart and the general persons will walk due to their blindness with the help of the staffs and they do not have feeling that what they are saying and also do not know the source of talking is coming

for them so their sayings are not correct as per the rules of Mysticism.

He told a robe of honour of Shrik (polytheism) was sent like juice mixed with poison and some body was given miracle and to somebody intelligence and to some person wisdom and to some person was given identification . But those who leave the real goal and like the reward of robe of honour so in such case they will be away from the real goal because all these stages are belongs to Shariat (Islamic law). Those who follow the following things then they will get the way of Mysticism really.

1. Zuhad (Asecticism).
2. Wara (Piousness).
3. Tawakal (Faith).
4. Taslim (Acceptance).
5. Tafwiz (Delegation of powers).
6. Reza (Willingness).
7. Iqlas (Sincerity).
8. Yaqin (Belief).

Those who travel on the conveyance of their souls and so they do not have the following things.

1. Zuhad (Asecticism).
2. Waru (Piousness).
3. Tawakal (Faith).
4. Taslim (Accept).

He told despite all creations which are drown into the servitude but they could not reach into its depth and no person was covered the sea of servitude . When you will know this then you will be able to know the rules of slavery. Because the way of Haqiat (truth) is hidden in the death. So unless the death will not guide the person then he will not find the way.

But the way of the persons of Sharah (Islamic law) is hidden in the recognition and as per this one who will declare

opposition of his personality then he will become un-believer in this matter.

But on the way of Haqiqat (truth) there is no existence of recognition and one who will declare his recognition then he will face disgrace and punishment. He told the eye of the manifest will not see except manifest and the eye of attribute will observe only attribute. But in Zikar Haq (remembrance of truth) the observation of personality will be there . For which there is necessary that there must be a river in your heart and from that river a crocodile must appear there and eat away the attribute and the shape which is present in the world. So it clear that the wealth of felicity are hidden in the death only.

And the existence of Sahaqawat (*wretchedness*) is like curse on the way of another world. He told the persons who think the thing as existence and which is actually is not the existence at all but really it is the another world. And what they think about the another world is really is another world because the annihilation is really is existence .

And the situation of engrossment shows its recognition and both of its ends have no limits and boundaries at all. He told the disciple in its beginning stage will be in the condition of power but in its last stage he will become discretion and his knowledge will observe his mistakes and ignorance . And then his personality will look at his annihilation and his discretion will see his non-discretion . He says that he could not explain further the above sayings because these sayings are very difficult to explain its meaning clearly and precisely .

He told if you want to know about endeavours then you could not able to know about it. Its example will be similar that by cleaning the urine some will say that it will become clean. Because by cleaning it then its filth will be not be there but it will not be called as pure and clean.

He told the things which are in existence by any names in the universe are nothing but small particles in the natural work . He told actually we came from day of creation and eternity and there is no doubt that creation and eternity are signs of nature's work. He told upon the revelation of Haq (truth) there will be diminish of the wisdom and when the Haq (truth) will be closer to the person then the wisdom will be run away from there. Because the wisdom is incapable and from it the knowledge of any thing will be also incapable . He told the best form of worship is that to be absent from his schedule . He told the following four things are attributes of the heart.

1. Zuhud (Asectism).
2. Saber (Patiency).
3. Tawakal (Faith).
4. Reza (Willingness).

But the attributes of the heart will not be the attributes of soul. As the heart of Isharat (sayings) will no more be there so the above four things will not matching with it. He told instead of taking care of the following four things it is better to take care of the day of creation and eternity .

1. Sincerity.
2. Safa (Cleanliness).
3. Truth.
4. Haya (Modesty).

He told one who will understood Wahidaniat (the belief in the unity of god) then he will reach towards his goal. He told the sins if these are either small or big will finish the favour and grace .

He told Allah will prefer to see his slaves in the condition of poverty and disgrace instead of following things.

1. Proud.
2. Knowledge.

3. Respect.

He told one who will see other than Wahidaniat (the belief in the unity of god) then he will be in loss and he will be away from the goal. He told one who will finish himself on the way of Haq (truth) then from his tongue will declare Ahud (One) in the un-controlling condition then he will eligible to say Ahed (One) to the Haq (truth).

He told the persons of truth done great jobs to explain the secrets and realities truthfully but they could not able to explain the realities of Haq (truth) in the right way and in the proper manner.

He told the worst creation in the world is one who will fight against his fate. Its meaning is that if somebody who will want something against the fate of day of creation and for this reason which will be not possible because it is against of the fate. He told there are four kinds of men which are as follows.

1. Who recognized and demanded.
2. Who demanded but not got it.
3. Who find it but not benefitted from it.
4. Who recognized but not demanded it.

He told one who will follow faithfulness then he will not take care of the changes in the world. He told there are two kinds of Marafat (Knowledge of Allah) which are as follows.

1. Marafat Khusisi (Special knowledge of Allah).
2. Marafat Isbat (Recognition of knowledge).

The Marafat Khusisi (Special knowledge of Allah) is common in the following things.

1. Isma and Safat (Names and attributes of Allah).
2. Dalail (Proof) and signs.
3. Proofs and veils.

He told Marafat Isbath (names and attributes of Allah) is such that and for this reason to find its way and its direction is very

difficult and tough. And its symbol is that it will finish the knowledge of the man.

He told try to collect all dangers together and it is better to deal one danger. He told the observation of all things which are available should be seen from one sight only. Because all people who will see such things have one sight with them which is as per the sayings of Allah that to give birth and to rebirth after the death of all of us is very easy thing for Him like to give birth and killing of one person.

He told the soul will not come out of world (existence) of veil and if such thing will be possible then the heart will also goes outside. But the meaning of this saying will not be understood by all the persons. He told for every person its great veil is its existence . He told upon the revelation of Haq (truth) on the heart the fear and hope will not be there .

The general persons will not identify the attributes of servitude . But the special persons upon knowing attributes of the Providence and they will engage themselves for the observation of Allah and they will not look at the other things except Allah. As the divine secrets of general persons are weak so they will be away from the source of Haq (truth) and for this reason they could not even able to bear the attributes of Allah. He told if there will be manifestation of the Providence on the heart then it will finish all sources of the world. He told the following things are like electricity and its meaning is that all these things are very important and most powerful.

1. Abed (Day of creation).
2. Amal (Deeds).
3. Awqat (Schedule).
4. Dahur (time).

As per the saying of the holy prophet that he got one appointed time with Allah in which there will be no entrance

there for the other person than Him (Allah). He told in the relations the best thing is that in which the person should remain person and search for the relation of servitude. He told even the greatest creation will be finished and become nothing upon reaching in the court of Allah. He told nobody should not wage war with the nature.

He told one who will do worship for the desire of the heaven and think himself doing the work of Allah but actually he will not belongs to the persons who works of the Allah. Actually they did the work of their souls . He told those who will remember Allah then they will live far away from Him (Allah). As per the sayings of Allah that one who recognize Him then he will become dumb. He told the meaning of respect of Allah is that to look at Him (Allah) only by leaving all the sources and its meaning is to leave both of the worlds. He told the color of body of every person is dark one and its light is its heart.

One who will not follow his heart then he will wonder in the darkness. He told he is not happy with such a god who is happy with his worship and who is not un-happy with his dis-obedience because the friend will remain friend from the of day of creation and enemy will remain enemy from the of day of creation.

He told such persons will be called indifferent from all other things if he will think that he and all other things are belongs to the property of Allah. He told the existence of hearts depends upon the personality of Allah. So it is good that one should annihilate in the personality of Allah. He told upon the mistakes of the soul and it is shirk (polytheism) to scold the soul . He told if there will be any fault in the soul then it will not get the status of observation of Allah and for this reason the love of Allah will not be correct.

Because for the true love one should get engage in the

observation in such a way that he should forget each and every thing and get lost in the love of Allah. He told in all attributes of Allah there is mercy but in His love there is no mercy at all and in the love of Allah the compensation of mercy is death and upon the killing in the love there will be demand of ransom from the slain.

He told to keep away from action and peace is called servitude . And one who will keep away from these two attributes then he will be known the truth of servitude . He told the accepted repentance is that with which the person should ask for the forgiveness of Allah before doing his sin. He told one who will get hope and fear will not commit rude-ness and manner-less acts .

He told the true repentance is that in which there will be no effect of sins on the manifest and innermost of the repented person. One who will gets true repentance then he will have no fear from anything. He told ascetic person who will show proud towards the world for the sake of his asceticism so he is the only claimant of asceticism and if in his heart if there will be no value of the world then he can not show the proud towards the world. He told the Ascetic persons who will declare that something is not good and so this thing is very bad. He told Sufi is such a person who should have passion and his saying should be reliable and right .

He told the person's Marafat of Haq (knowledge of truth) will not be right unless there will be no attribute of humility in him. He told the person who will know Allah then he will not keep in contact or connection with the creations and nor he will talk with anybody. He told upon following sincerity and to keep hope for the reward is against the mercy of Allah. He told the following two things.

1. The lucks are fates.

2. Safat (Attributes) are created.

So If the luck is from the fate then what is the need of the endeavors in this matter. He told the pious person will reach in the nearness of Allah and in this condition their lives are depended with Him . He told Touhid Shanas (One who knows the unity of god) are those who will watch all things from earth to the sky in the mirror of Touhid (unity of god) and should search the secrets of Wahidaniat of Allah (the belief in the unity of god). He told not to work with inclination in its best possible manner because such persons are kept away from the following things.

1. Pleasure of sight .
2. Observation of Haqiqat (Truth).

Its meaning is that if you will find the pleasure by inclination then you will be away from the omnipresence of god . He told there is no such poison in the world than to feel the pleasure for the sincerity and worship and to become lover of the sincerity and worship. He told to feel the pleasure on the miracles is a sign of proud and foolishness . He told do not think grace of Allah is the reward of your sincerity . He told to think yourself as low as possible so that you can feel your sincerity is low. And upon this one should think that the reward of Allah as grace and so he should express gratitude in this matter.

He told the actions of hearts are better than the action of the other organs. Because if there will be value of action will be there with Allah then the prophet will not kept without action for the period of forty years. But its meaning is not that to sit without action and its meaning is that to have such limits so that then there will be no need of actions. He told when the person says Allah Akber (god is great) then he declares that Allah is greater than him. And he can reach towards Allah by his deeds. And if he leaves his deeds then he will be away from Allah. He

told meeting , leaving, are not depend upon the actions and deeds but they are connected as per Qazai Izli (fate as per written on the day of creation) and it will be happen as per its writings.

He told as the baby will born clean and neat from the womb of the mother and in the same way the wealth of the felicity of man will be kept safe and sound there on the day of judgment. And at that time the love of pious persons of Allah will be available there in pure and clean form and without any defect and faults. He told there are three kinds of Momen (Muslim) persons which are as follows.

1.First,such persons to whom Allah will grants his light of blessing and due to this help they will be free from Shirk (polytheism) and infidelity as well as from the sins.

2. Second, such persons to whom Allah will grants his light of blessing and due to this help they will be free from the small and big sins.

3. Third, such persons to whom Allah will grants his Kifayat (sufficiency) and with the help of this they will be free from careless persons and bad ideas.

He told to think low the Darwesh (Mystic) person and to become angry soon is due to following of the soul . He told if one who will follow his soul then servitude will not there so he will claim for the providence. The person who knows Allah then he will get lost in this matter always. One who will drown into the sea of love of Allah then he will be finished his life in it. He told the person who will do good deeds without thinking the heaven and earth then he will become eligible for the reward of his deeds . And one who will become angry then he will face punishments.

He told the great height of fear of Allah for us is that in which one should always feel that Allah is watching him with His look

of anger and soon there will be severe punishment from Allah for him. With this fear he should engage his heart and soul in the worship of Allah. In that situation there should be no thinking that if there will be His (Allah) look or not?. He told we should know the reality of fear at the time of our death. He told we should keep our relations with creations in manifest and but in the innermost we should have relations with Allah. He told the greartest kind of manner is that the man should not have enmity with any persons and other persons should not have enmity with him . He told there will be perspiration from the body of the servant and his position is more than his regret.

He told in the firmness such good deed is hidden and which will cause the result of all good deeds. If there will be no feelings of firmness then all good deeds will be remain without completion. He told all things of your souls are sent from Qaza and Qadar (fate).

He told the wisdom is such light and with this one can reach towards the Cardinal Pole of the world. (highest cadre in spiritual pivot). And this is such Maraft (knowledge of Allah) which leads us towards invisible and with the help of invisible we can observe the things which are in the veil of invisible . He told Allah will grant the power to the persons of wisdom that they can reveal the condition of hearts.

He told now a days the nation was given the name of the bad manners as sincerity and name of the happiness was given to the desires of greed and due to this reason the nation is away from the right path and going towards the wrong path. By seeing these things the life become worst and the soul was become dry and it is useless. The condition of this nation is that which will not talk without anger and also will not talk without proud.

He told Allah created us in such a period in which there is no Islam ,manners and sincerity. He told Allah created this world in such a way that there are many dogs are in it and there are also few numbers of angels who are there in the prison and who despite of their desire of release they could not get release from there. Its meaning is that Allah created few good persons and many bad persons and all of them are kept in the same world . So the good persons wish to leave this world which is habituated with many bad persons but they could not leave this world. He told we should spend our faith in the fire worship for the period of forty years so that there should be identification of the complete faith.

When the persons asked him that this saying is very difficult for them to understand so they want the clear explanation in this matter then he told them that until the age of forty years there was no revelation of Wahi (commandments of Allah sent to the last prophet through angle Gabriel) on the holy prophet and its meaning is that he got faith till the age of forty years. As he was last the prophet so he attained the perfection before his birth and he himself was last of the perfection.

He told you are responsible for your soul. And as per the sayings of holy prophet the soul is pride so we should get the freedom from the pride of souls . And unless there will be no freedom from it then there will be no identification of real faith.

Persons asked him is any other person is there and who got greater status than the holy prophet and so he replied them that as a matter of fact no person could reach to such great level of the status and for this reason the question of higher status and greater height does not arise in this matter. He told one who will claims the higher status than the holy prophet then there is no doubt that he will become un-believer. Because the greater height of pious person is equal to the lowest rank of the prophets

of Allah.

The persons asked him which is the best food in the world and he replied that the morsel of Zikar of Haq (remembrance of Allah) and the person should took it from table cloth of Maraft (knowledge of Allah) of Allah and he should keep good hope with Allah the Most Beneficent and the Merciful.

At the time of his death the persons asked him for his last wish then he told them to follow Iradat of Allah (belief) and keep control on the timings, souls and by saying this he left this world.

72. Abu Omeru Nakhil

He was a great sheikh as well as a Sufi saint and due to his abstinence and mysticism he was called famous saint of his time. He lived during the period of Junaid of Baghdad. He was a disciple of Abu Osman and he was from Neishapur.

Once he asked Sheikh Abul Qasim "Why he used to listen ecstasy caused by music?" and he replied him "To keep him away from back biting. He thinks that it is better than listening and talking of back biting. If any illegal act is done during ecstacy caused by music then it is worse than back biting of one year."

He promised Allah that he will not demand anything from Him except His willingness for the period of 40 years.

Once his daughter became seriously ill and upon regular treatment her health could not be improved and gone worse. Due to this reason her husband Abdul Rahman Salami told her "Your health cure is available in the hands of your father because your father promised Allah that he

will not demand any thing from Him except His willingness for the period of 40 years and now 20 years of his promise are over and if he will break his promise and if he will pray for your good health then you will be recovered from this serious illness. Even though it is sin to break a promise but this is the only way to regain your lost health and by this way you will become a normal and good person again." When she heard this she left her house in the mid night in hurry to see her father for the recovery of her health soon. When her father saw her in his house and he asked her "Why she came over to his house after twenty years of her marriage?

Her daughter replied him "She is grateful to Allah for the grant of such a noble father and a pious husband. You know well that in the world nothing is more important than the life so I like my life and secondly due to the life only I can see you and my husband. I know that you promised with Allah that you will not ask any thing from Him except His willingness for a period of 40 years. So I request you for the sake of your promise with Allah kindly to break your promise and pray for my health for which I shall be highly obliged to you." Upon hearing all the details he told her daughter "It is ill-legal to break the promise even with the mankind so it will be an act of censure with Allah. Please think if I break my promise with Allah and pray for your health then what will be guarantee that you will never die as there is no doubt of the death for every body and every body will face it now or later surely.

So for this reason I will not become sinner for breaking of my promise with Allah." When his daughter heard this reply she thought that her death is very near but she lived for a period of 40 years after the death of her father.

His teachings are as follows.

1. Unless a person will not keep away his good deeds from hypocrisy then he will not be firm in the servitude.
2. The status of knowledge even though it is great but it is harmful.
3. One who will not perform duties on time so Allah will keep him away from the pleasure of obligations from that person.
4. It is big problem to follow inordinate appetites.
5. If there is no decency in the look then it will not come under compliments.
6. Many bad deeds will be arising at the end but they will be connected from the Initial stages.
7. If the foundation is not strong then the building will be not good. So it is good to be away from the bad things since it's beginning.
8. One who can be able to leave his position and status among the mankind then such person can be able to leave the world for the sake of Allah easily.
9. One who is near to Allah then he will not adopt the bad deeds.
10. One who adopts the bad deeds then he will not go near to Allah.
11. One who has right thinking then his sayings will be true and his actions will be under control.

12. It is wilderness to have love and affection other than Allah.

13. In the following matters patiency and discipline are good.

A. For the preaching of good deeds.
B. For the prohibitioin of bad deeds.
C. In the Sufi orders.

73. Jaffer Jildi

He was a famous friend of Junaid of Baghdad. He followed Islamic jurisprudence and mystic way in the best possible manner.

He was also perfect in the knowledge of truth. He told he has with him books on Sufi knowledge and when he was asked whether in those books is any book of Hakim Tirimidhi? And then he replied "I do not think Hakim Tirmidhi belongs to Sufi group as he was a popular sheikh of his time."

His most dearest disciple's name is Hamza Alawi and who was always in his service and he asked one night his Sufi master's permission to go to his house but he told him to stay with him in that night and he can go to his house next day. At that time his disciple did not say any thing in this matter and obeyed his order but actually he has some work in the house in that night so he want to go to his house to prepare chicken curry for his family members for eating the food for them for the next day.

But when he heard his master's order to stay there and he thought if he will stay there then his family members will be left hungry as they are waiting for him in that night.

For this reason he again asked his permission to leave him to attend the above urgent work at his house. But his master told him unwillingly that if he want to leave him then he can go to his house.

When he reached back his house and prepared chicken curry and when it was ready then he asked his daughter to bring curry pot from the kitchen room but his daughter fell down with the curry pot on the floor and all curry and chicken pieces were fallen on the floor. So he asked her daughter to collect curry and chicken pieces from the floor and also to wash chicken pieces to enable the members of his family to eat these pieces in the next morning. But at that time a dog came over there and ate curry and chicken pieces from the floor and went away.

When he saw this he was shocked due to loss of curry and also thought that he will lose his master.

When he reached back in the presence of his master then the Sheikh told him " Oh : Brother one who will not obey his master's order and give trouble to his sheikh for the sake of a piece of chicken for such thing Allah will send a dog to eat the chicken pieces." When he heard this he was deeply effected and begged for his pardon with his master for his disobedience and became his true follower for his entire life.

Once he saw the prophet in his dream and asked him what is Sufism? And the prophet replied him "The condition in which one can see The providence and where there will be end of the servitude."

He told "The Talwin is a (position) of saints from where

they will get higher status and ranks and the saints who are not aware of the level of Takwin will not get higher position and also will not go forward for the process of status."

"If you find a Darwesh who eats too much food then it is clear that he is not free from the defect in him or he was too much eater in his previous life or he adopted such habit afterwards and for this reason he is away from the right path."

He told "For the patientcy of one minute then such person will be eligible for the benefits of the both worlds."

He told "Trust is the matter in which one should be grateful for any thing which will be available for him or not and in both these conditions one should not feel any difference and be happy and if any thing is not available and also there should be grief if any thing is available with him and so he should be in the same condition in both situations and not feel any difference at all."

He has one gem with him and once it was fallen in Tigris river but he know one prayer and upon his praying he got it back in his book.

He told "It is courage to respect the Muslim community while thinking one's soul as lower and down."

"It is wisdom that one should keep away from the things which are dangerous for the Eman (faith)."

He told "It is not called effort in which there is benefit for one's soul but it is called effort in which there is benefit which is done for the Muslim brothers."

"If you need the company of the persons of truth then

you will become courageous one because without it one can not get the status upon his efforts."

One who follows his soul then he will not get the pleasure for his soul and also he will not get the pleasure in his status. And for this reason the people of truth disconnected themselves from the worries.

One who will not do efforts for the knowledge of soul then his servitude will not be accepted.

In all conditions the souls of right persons will demand the truth. And their souls will become medium of knowledge and their hearts will also become a place for the secrets and the soul will witness at this stage and then it will be able to get the knowledge of inspiration. His was buried in the grave yard in Shonezea city and his grave is near the grave of Sarri Saqti and Junaid of Baghdad.

74. Abdul Khair Qatah

He was a perfect saint known for his submission to the willingness of Allah and for his miracles as well as for his mystic exercises. He got such a great status that even wild animals used to come over him and sit around him. It is very difficult to cover the details of his many miracles.

He was from Morocco and he was trained by Abdallah Ibn Jala. When he was there on the mountain of Lebanon, the local king as per his tradition visited the mountain and distributed one dinar in charity to every darwesh but he did not accepted dinar and gave this amount to another Darwesh and left the mountain and reached the city.

By chance he touched the holy Quran without ablution by mistake and due to this mistake he was worried and

was in great sorrow. In that trouble and worried condition he went to the bazaar of the city where some persons caught by people for the charge of theft of goods in the city. When some Sufis (mystic persons) saw him in his worried and trouble condition they asked the persons to caught him also for the crime of theft of goods in the city.

At that time he told them to arrest him alone and free all other accused persons as he is the head of the gang and he asked them to give him all the punishment of other persons who were arrested for the charge of theft. And for this reason all other accused persons have been released from the prison and they cut off one of his hand. When they learned that he was Shaikh Abul Khair then all persons begged for their pardon for their great mistake.

Upon reaching his house all his family members when they saw his cut hand so they wept and cried for this big problem and incident. But he told them it was not good to weep and cry for this problem because if hand was not cut off then the heart was cut off due to mistake of his hand which he touched the holy Quran without ablution and given back his dinar to another darwesh.

Once an inflammation was developed on his hand and as there was no cure available with the doctors other than cutting off of his hand and his Sufi friends told the doctors to clear the wound by cutting off of his hand during his prayer time in which he will not realize any thing except the requirements of worship of Allah.

He told "If intention is not right then the heart will not function properly. If one person do service with sincerity

then his body will perform properly."

He told" There are two places in the heart and their names are as follows and their functions are also shown below.

1. Eman ((faith)
2. Nifaq (enmity)

1. From the place of Eman (faith) one can do service and good acts for the Muslims.

A. Welfare for the Muslim

B. Always be ready to help the Muslim community.

2. From the place of Nifaq.(enimity)

The person will always engage in the deeds of enmity and differences and other low and mean acts.

He told "To make a challenge is great matter of proud for which even the high mountains will not tolerate it."

He told "Such person will not attain high status unless he will not have love of Allah in his heart. And one should know the rules of servitude for the perfect duties of Allah."

By living in the company of pious person one can be away from the company of bad persons.

75. Abu Abdallah Mohammed Bin Hussein Trugand

He was one of the famous Sheikh from Tose who got high respectable position and also he was a great lover of Allah.

He met many sheikhs and was trained in the company of Abu Osman Tabri.

He used to say "The disciple should be always in grief and in the condition of difficulties as well as in problems

and should be away from happiness."

He told "One can gain status in the Sufism and mystic way by opposing his soul."

He told "Every individual will be been given knowledge by Allah as per his capacity and also he will be given difficulties in the way of knowledge of Allah so that such difficulties may help him in the way of knowledge of Allah."

He told " One who is away from the worship of Allah in his youth period then for this reason Allah will disgrace him in his old age."

One who serve truly any saint for even one day then for the sake of service of that day he will be granted grace during his entire life." From this we can imagine the position of such persons who will spend all their lives in the service of Sufi saints and mystics persons. He told " One who leave the world so that people may pay him respect and give him position in the mankind and for this reason it is clear that such person is a great lover of the world and it is also clear that he belongs to the group of greedy persons of the world."

76. Abu Ishaque Garzoni

He was known as a Cardinal Pole of the world (highest cadre in spiritual pivot) of pious persons. He was famous Sufi saint for the following things.1.Tariqat (the Mystic way of life).2.Shariat (Islamic law). It is difficult and it is also not possible to cover about his greatness and his character details in the writing. He was perfect in the following things.1.The commandments of Allah. 2.The Sunnah (Practice of holy prophet) of the last prophet of Allah. For the above reason his

mausoleum is well known as best solution for the fulfilling of desires because those who will pray there for their wishes for the sake of his name then their desires will be accepted soon by the grace of Allah. His grand father was a fire worshiper but his parents were Muslims. It is well known fact that when he was born in the house and in that night one pillar of light was seen which was linked from earth to sky and in that pillar there were many branches were there and also there were many lights from such branches. In the childhood his parents wanted to send him to the school but his grandfather instructed his son to teach him some occupation instead of sending the school so that he should learn some occupation and earn money so that his parents may get rid of the poverty. But he was not interested in other occupations and he was insisted for the school education to learn the holy Quran so for this reason he was allowed in this matter and asked to go school to learn from one teacher. He was much interested in the school education so he will used to reach the school daily first from other students and no other pupil could not come before him.

He used to complete his daily lessons first from other students. So he was become first rank and best student in the school. He soon became perfect in many knowledges, arts and other studies. He used to tell that one who will approaches Allah in his youth period then in such condition Allah will enlighten his innermost and due to His mercy there will be stream of wisdom which will flows from his tongue and one who will spend his childhood and youth period in the disobedience of Allah and if he will approaches Allah in the old age and even though he will be called the sincere person but he will not get the fulfilment of his wisdom. He told when he was used to busy in the school education in the childhood and from that period he got interest towards the way of Mysticism and at that time the following

holy saints were very famous and well known 1.Abdullah Khafif.2.Haris Mahasibi.3 Omer bin Ali.

So he prayed Allah and after the prayer of Istaqara (prayer for dream serving as augury) and in the prostration he requested Allah to guide him to take education from one of the above great teachers. After this prayer he slept in the prostration and in his dream he saw a pious person who came over there with lot of books on the camel and he told all these books are belongs to Abdullah Khafif and he sent all these books and this camel for him. So for this reason he came to know that he would become the disciple of Abdullah Khafif. After that sheikh Ikar come to see him and he was given him many books of Abdullah Khafif. Upon these events he was understood well that he should start his worship as per the style of Abdulah Khafif. Once his parents told him that as he was adopted the Darweshi system but due to his poverty he is unable for the hospitality of others who will visit him as his guests. As the speciality of Mysticism is hospitality and may this defect will caused him to leave soon the Darweshi from him. Upon hearing the above remarks from his parents he could not say anything to them but he was silent in this matter.

During the month of Ramazan by chance one group of travelers visited his place and stayed with him. At that time there was nothing in the house for providing to the travellers. But at that time one person was brought two bags of breads and many kinds of food items were also with that person and who presented all these items to him with great respect and honour. When this event was known to his parents then they were regretted for their wrong thinking about him and his Mysticism .Then they told him to continue his service for the creations of Allah and for this reason Allah will continue to help him for the success in this matter. After that day they did not interfered in

his matters.

Once he was planned to construct a mosque and then he saw the prophet in his dream that he was laying the foundation stone of the mosque building by his holy hands. Upon his wake up of the dream he laid the foundation of the mosque building on the same place where the prophet laid the foundation in his dream. He constructed a big mosque in which there were three rows of the prayer carpets were available .

One he saw the prophet in his dream that he was making extensions of the mosque building along with his holy companions. So he extended the mosque building as per its size and dimensions which he saw in the dream.

When he decided to visit holy Makkah for the Hajj pilgrimage then the learned persons of Basra invited him for the dinner in which there many kinds of dishes of food and breads were available there. But he did not touched the mutton so the learned persons thought that he did not eat the mutton . So he understood their thinking and told them that as you all are thinking that he do not eat the mutton but it is not right. But from that day onwards to keep their thinking right he never eat the mutton and till his life he never touched the mutton and acted upon what he told at the Basra dinner. And in other event he promised that he will never eat sugar and dates and so he kept his words till his death . Once during his illness the doctor advised him to eat some sugar but he did not followed his instructions.

The Zorasterian ruler of Gazron constructed a canal for the public purpose there and for the sake of piety he did not used its water.

He used to instruct always his disciples not to eat without the presence of the guests . Once his disciple asked his permission to leave him to see his relative at some other place

and upon reaching there he ate with his relative without the presence of the guests and left that place and on the way there was his fighting with another Darwesh person and that indigent person framed the charges against him and such charges were proved correct and for this reason that Darwesh was taken his dress and made him naked without dress. So upon this event he told the persons that those who eat the food without the presence of guests will face such grave consequences so that person repented in this matter and never ate without the presence of guests.

As per his Asceticism and piousness he never touched the illegal food provisions and he always used the dress from the legal earnings and due to this reason his dress was always very low in the quality . He adopted the occupation of agriculture to maintain his members of the family. In his beginning period his poverty was too much so he used to eat too much grass in place of the food provisions and in this way he used to finish his hunger. Due to his too much eating of grass there was green colour which was visible on his body. He used to make his dress from the old pieces of cloth to cover his body. He was passed away from the world on 8th Zequada on the Sunday in the year 446 A.H. at the age of 72 or 73 years .

Once in his gathering one learned person from Khurasan was present there and due to his effective speech there was great condition of intuition on the gathering. At that time that sheikh of Khurasan thought in his mind that his knowledge is more than him. But such popularity and fame which is not available to him despite of his mastery on many kinds of knowledges. At the same time due to his innermost quality he was come to know his thinking and he continued his speech and he told about the oil of lantern and the water which are talking together . The water told that Allah was given him power on all things because

if he was not come into existence then the creations would have been died of thirst. So you could not get such position like him. But despite of this you are competing with him which is wrong and not correct .

The oil replied him that he is having humble nature and but you are having nature of proud and show. Because first my seed was sowed in the earth and upon the development of plant the seeds of the plant were broken and put into the oil-expeller to take oil from there. While burning himself he brought the light into the world and he was ignored all the difficulties and troubles which were given to him in this matter. And by saying the above details he finished his speech . So that learned person of Khurasan was understood his meaning clearly and beg his pardon while touching his feet.

He used to say that once an idea come into his mind that he should not collect alms from the others and to spend these collection of amounts upon the charity of the indigent persons and due to this charity work there may be any mistake by him and for this mistake he will be responsible on the day of judgement before Allah. Due to this thinking he told all the indigent persons to leave him and go back to their places and continue their worship there. But in the same night he saw the holy prophet in his dream and who told him that he should not to be worried in his dealings of the charity for the indigent persons.

Once during his preaching time two persons came over there with their intention to request him for his prayer for the success in the world for the pleasure and comfort . But just looking at them he told the persons that they should visit him for the sake of Allah only and the persons who will came over there with intention of the demand of this world should not visit him and for this matter they will not get any reward in this matter.

Once he was told in the preaching that he declared by swearing that he is acting upon all Amar and Nahi of Allah (commandments and prohibitions of Allah) completely. At that time Qazi (judge) Taher was present there in that gathering and who thought that not to marry is against the commandment of Allah. As he was not married so how he can say that his is acting upon all the commandments of Allah. So how his claim will be right ?. At that time he told by addressing him that Allah granted his permission in this matter. And he told when he used to worship in the jungle by saying Subhana Rabi Aala (Glory be to my great Sustainer) in prostration then all particles used to continue Tasbe (glorification of god) with him.

Once one Jew visited him and told him he is Muslim and stayed with him as his guest in the house for some period of time. Due to his fear of disclosing his religion he hid himself behind the pillar of the house but daily he used to provide him food provisions regularly. After stay of some days with him he was asked his permission to leave his place so he told him "Oh : Jew did you not liked the place . " So that man asked him how did he come to know that he is Jew person and despite of this fact why he was treated him as a kind guest of honour in his house. He told him that in the world Allah provides provisions to Muslim and non-believers without discrimination and difference at all.

Once the minister's friend Mir Abu Fazal who was drunkard person was visited his house so at that time he told him to give up his habit of drinking of wine . He told him that he would gave up this habit but due to his presence at the minister's palace where the wine is served freely so it is compulsory there to have wine in the group of the minister. Then he told him at the palace when the persons force him to drink wine so at that time he should remember him. So for this reason he was repented in

this matter and left his house and reached his residence and saw all glasses of wine were broken into pieces and the wine was flowing on the earth. He was surprised to see his great miracle and upon asking by the minister he was told him the details about the above miracle to him. So for this reason the minister did not ask him to have wine in his court with the other courtiers.

Once one person visited his house along with his son and was repented so for this reason he told him that those who will visit him for the repentance and if they will be away from the repentance then in such case such persons will face the grave consequences upon leaving the repentance . But despite of his clear warning the two persons broken their promise and for this reason both were died in the fire accident.

Once one bird came and sat on his hand so he was told that he is not afraid of him. Once one deer came near to him and stand near to him so he put his hand on him back with kindness and he told that he came over there to visit him and asked his servant to take deer back to the jungle and in this way the deer reached back his place .

Once he told that he was surprised upon such persons who will colour their neat and legal dress with illegal blue colour and at that time he was wearing blue colour coverlet which was sent to him from Kirman. He told one who will not check in the matter of his food provisions is like an animal. He told to leave the world and continue the remembrance of Allah. He told the light of Allah is a source for the discernment because the light and life after death are both related with the invisible and the observation of invisible is possible with help invisible only.

He told for the pious person the lowest punishment for him to take away the sweetness of remembrance of Allah. He told the persons of world see the belief of manifest and will declare

some person as bad but Allah will look the person's innermost defects and will declare him such person as bad .He told by leaving all things in the world we should approach towards Allah because in both the worlds without Allah's obedience there is no success and comfort .

He told in Garzon city now there are few Muslims persons are there and there are many fire worshippers are there but one time will come then there will be many Muslims in this place and few fire worshippers will be there.

After his saying twenty four thousand fire worshippers accepted the religion of Islam due to his propagation and endeavours. He told it is matter of courage that one person who will take something then he should give the same to others and half dead is such person who will not take something and but he will give something. Such person is bad one who will not take something and will not give something. He told he saw a dream in which there was a ladder which was hanging from the sky to his mosque and there were many persons who were reaching from his mosque to the sky through that ladder. And He (Allah) granted greatness to his mosque and those who will visit it then they will get their goals of both worlds.

He told one who will have patience on the problems of this world then he will become successful in the another world. He told if you want to become similar as persons who were passed from the world then to become at least their friend if you could not become similar to them. He told Allah granted favour to the mankind and due to His favour the pleasure of hymns was granted by Allah to them. In the similar manner Allah granted love of something to all mankind. But for him Allah granted His love. He told every Muslim should wake up in the night and to pray four Rakats (one set of standing , genuflexion and prostration in prayers) upon ablution and if it is not

possible then he should pray two Rakats (one set of standing , genuflexion and prostration in prayers) and also if it is not possible then he would recite Islamic creed (there is no god except Allah).

Once some persons caught the tiger and were passing with the tiger from his shrine so he asked the tiger what mistake he did so these persons caught him and taking away. He told the persons that they should not have confidence upon their conduct because every where there is trap of Satan is ready for them. So for this reason many persons who follow the Mystic way of life are fallen in the trap of the Satan. At the time of this preaching his style was so much effective and impressive on the gathering and for this reason its effect was so great on the persons for some time .

He told "Oh : Allah if you think me eligible for the salvation then along with me also grant salvation of all my friends so that we all should live in happiness there. And if I am not deserved for Your favour then send me to the hell in a such way that nobody could not see me there and for this reason my enemies may not be pleased in this matter. "

He told one who is not having control on his feelings of sex then he should marry soon so that he could control this problem smoothly . And for him if there is no difference of wall and women then he would have marry some women. But his condition is similar to that person who is drowning into the river water and for him there is no escape from there. He told that person is most unlucky at the time of death and if one who will not have the love of Allah and also for this reason he did not get the pleasure of hymns of Allah . He told that person is most luckiest person one who will get the love of Allah and also he will get the pleasure of hymns in his life and in such condition he will left the world. He told the property and goods

of such person who will revolt against the king will be ceased by the royal policemen. So in the same way the religion of such persons who are against the pious persons will be destroyed by Allah. He told why the man should not be afraid because on one side there is soul and Satan is there on another side and there is Sultan (King) in between them so the man is there who is helpless and incapable .

He told to keep away from the persons of flatterer because due to such persons there will be possibility of occurrence of problems and difficulties. He told for the person one who will open their bags of money on the path of Allah and for such person Allah will widen the door of the heaven and on His (Allah) way those who will follow the miserliness then for such persons the door of heaven will be closed by Allah. He told Allah sends punishment for the general persons and displeasure for his special persons and till the displeasure will be there then the love of Allah will also be available with them. He told we should not go empty hands before the following four persons.

1. The Family members.
2. The Patients.
3. The Sufi persons.
4. The Kings.

He used to tell the persons who want to adopt the Mystic way of life of indigence and Sufism are very difficult and tough works because in this work first one should have to face starvation and thirst as well as disgrace in this matter. The persons used to call them beggars to the Sufi and Darwesh persons. So one who is ready for all such above things then he should adopt the mystic way of life otherwise ignore his decision in this respect and in the best possible manner he should busy in the remembrance of Allah and this type of worship is enough

for him. He told one should be careful while doing bad deeds to anybody because if you do such thing to any person then Allah will appoint one person for such person and who will continue to take revenge in this matter as per the saying in holy Quran and its meaning is as follows.

"If you do good deed for other person then it is good deed you do indeed for yourself and if you do bad deed to any person then it is actually the bad deed you did to yourself only. " He told there is wine in the treasure of Allah from which He (Allah) will provide it to the pious persons daily in the morning time to them so that they (pious) will be free from the desire of food and other provisions. He told the lover of Allah will never become the lover of the world.

Once he was going somewhere and on the way many old persons and children gathered there to visit him. When the persons asked him how the children come to know his status and position and he replied them that they know him well because when they will sleep during the nights then he will stand and pray Allah for their welfare and benefits .

He used to tell that the end of endeavours is that when we should hand over our efforts and endeavours to One (Allah) who is free from all efforts and endeavours. Its meaning is that we should hand over all our affairs to Allah. Once the persons asked him if the king or minister want to give him something from their legal source then he would accept such offer or not ? . He replied them that he will not accept the offer because these persons have ignored their expedience and those who will leave their expedience and for this mistake they are eligible for disgrace in the world so for this reason he would not consider to accept anything from them.

He told to get the knowledge of Shariah (Islamic law) is must for every minute because for the persons of Mysticism and

Haqiqat (truth) there is no exemption of the knowledge . When you will acquired the knowledge then to keep away from the show and do not keep secret of your knowledge from the creations and by acting upon your knowledge you should continue your search for the willingness of Haq (truth). Because the example of that learned person who will not act upon the knowledge is same as the soulless body of the person.

He told do not earn the world with the help of your knowledge because as per the saying of the holy prophet " It will bring disgrace by giving preference to the world than the deeds of the another world and such person's name will be added in the list of persons who will deserve for the hell." And he told it will be also remembered that those who will demand the another world from the affairs of this world and for this reason they will not get anything in the another world." He told to seek legal the provisions upon getting knowledge and there is no better thing than this thing because those who will not demand the legal provisions then their prayers and deeds are not accepted by Allah. He told if you act upon all the above things then reserve all your life for the service of creations.

At the time of his death he told his disciples that he is going to leave this world soon so he want to advise them to the following things so they should hear and act upon them.

1. To obey his successor.
2. To read Quran in the morning time.
3. To look after the travelers.
4. To live with love and cooperation with all.

During his life time he entered the names of all his disciples and admirers in one register and in his last advise he told them to keep that register in the grave with him and so upon his death the register was also kept in his grave.

Some persons saw him in their dream and asked him how Allah treated him .? He told Allah did small favour for me upon my death and He (Allah) accepted the salvation of all his disciples whose names were written in his register. He used to pray Allah to accept the wishes and desires of persons who will used to visit him for the fulfilment of their wishes and desires.

77.Abul Hasan Qarqarni.

He was perfect in the following things.

1.Tariqat (Mystic way of life).

2.Haqiqat (Intimate knowledge of Allah).

He was great source and as well as treasure of Marifat (knowledge of Allah). His piousness and greatness was accepted by all learned persons. Bayazid Bustami used to visit every year the graves of martyrs and when he used to reach Qarqan then will used to look at the sky and will used to take deep breath and he would smell the fragrance there . Once the disciples asked him what did he smell there? He replied them that he would smell the fragrance of one of the great Sufi Master from the land of Qarqan and his patronymic name will be Abul Hasan and his name will be known as Ali . He will get livelihood of his family members by adopting the occupation of agriculture and his rank and status will be three times greater than him .

For a period of twenty years he (Abul Hasan) will used to visit the tomb of Bayazid Bustami in Bustam and would leave Qarqan after Eisa prayer (night prayer) and will reach back his place and used to pray there as follows.

“ Oh : Allah grant me the same status which You have given to Bayazid Bustami “ and after this prayer he will return back to Qarqan and attend the Fajar prayer (morning prayer) there.

He used to take great care and respect in Bustam and returned back from there in the inverted footsteps so that there will be no disrespect of the tomb of Bayzid there. After the completion of above routine for a period of twelve years he heard a divine call from the tomb of Bayazid that his (Abul Hasan) time has come so he told him due to no education at all he did not got the knowledge of Sharia law (Islamic law) so for this reason he requested him for his help in this matter and he heard a call in which it was told that whatever he got in his life was due to his sake only. He replied him that you were passed from the world thirty nine years before him so he heard a divine call again that he is right and it is real thing.

Whenever he will used to pass from the land of Qarqan then he will used to watch the light from that land to the sky. For one of his desire he (Bayazid) prayed for a period of 30 years but it was not granted by Allah and he was ordered to submit his request for the sake of that light for its approval in the court of Allah. So upon acting as per the above commandment of Allah his desire was fulfilled.

After this event he reached back to Qarqan and completed memorization of holy Quran by heart in twenty four days only. But it was mentioned in other reference that he heard divine a call from tomb of Bayazid to read Surah Fatiha (the opening chapter of the of holy Quran) and when he commenced it and upon reaching back to Qarqan he was memorized the whole Quran. Once he was digging in his garden and he found silver there so he levelled that place and started digging in another place and he found gold there and in third place he found pearls and in the fourth place he found jewellery but he did not take the above four things from there and he told that Abdul Hasan will not like all these things. He told that if he would get the religion and world then he will not look at

all and not go away from Him (Allah). When the time of the prayer will come then he will used to leave the bullocks in the ploughing condition in the field and do the prayers of Allah. Upon return from the prayer he will find the soil ready for the cultivation.

Once great Shaikh Abul Omer Abbas told him that we both will climb the tree and will jump from there. He replied him that by leaving the heaven and hell we will jump from there by holding the hands of Allah . Once Abul Abbas dip his hand in the water and caught the live fish from there and presented the same before him so he put his hand in the fire place and presented the fish from there before him and told him that to bring the fish from the fire place is more meaningful and important than to bring the fish from the water. Abul Abbas asked him to jump in the oven together and to see that who will come out alive from there. So he told him not like this but we both should drown into the annihilation so that we both should see who will come out from Allah's personality. Upon hearing this sheikh was silent and not told anything further in this matter.

Sheikh Abul Omer used to said that due to his (Abul Hasan's) fear he could not sleep for a period of twenty years. He told in all places he will find Abul Hasan ahead of him and in all places he was left behind of him for four steps and he tried ten times to reach the tomb of Bayazid before him but always he was not successful in this matter because Allah given him such a strength and power that with the help of it he will used to cover the distance of three miles in one minute and so with the help of such a strength and power he will reach Bustom very fast.

Once he was shown his four fingers and then he pointed out one finger among it and explained it that its direction is towards Qibla (direction in which the Muslims turn in the prayer

towards holy Makkah). In that year the way to Makkah for Hajj pilgrimage was closed and for this reason some Hajj pilgrims were died on the way and some Hajj pilgrims were returned back from there.

So the persons asked sheikh Abbas who is responsible for the death of so many Hajj pilgrims then he told them that when the elephants will touches their bodies with ground then there will be possibility of the death of so many mosquitoes.

Once a group wanted to travel through a dangerous route so for this reason the persons were requested him to give them some prayer so that with its help they can able to travel safely through the dangerous route.

So he told them if they face any difficulty and trouble then they should remember him in that situation. But the persons not given importance to his instruction and they started their journey . On the way the robbers attacked them and among them one person who had lot of his goods and luggage with him for the value of large amount and in that situation he remembered his name truthfully there and due to this reason he was vanished with his goods and luggage from there so the robbers were surprised to see that a man with his lot of goods and luggage was not available there.

The other travellers who did not remembered his name were looted by the high way robbers. Upon the return of the robbers that man who was vanished from the spot was appeared again there with his goods and luggage. So other persons asked him where he was gone and why his lot of goods and luggage was not looted by the robbers then he told them that he remembered the sheikh’s name truthfully and for this reason Allah vanished him from there and he was safe and his goods and luggage was also not robbed by the robbers.

When that group of travellers reached back to Qarqan and they told the sheikh that they were remembered Allah truthfully but despite of this fact all of their goods and luggage was looted there by the robbers but one person who remembered you was safe and secure with his goods and luggage due to remembering your name so what is the reason in this matter .? He told them that "You all will remember Allah orally but Abul Hasan will remember Allah sincerely. So you should remember Abul Hasan because Abul Hasan will remember Allah for your sake and to remember Allah orally is useless thing without any benefit of it."

One disciple requested him to grant the permission to go to the mountain of Lebanon to see Qutub Alam there so he gave him permission. When that person reached the mountain of Lebanon and saw one funeral was ready there and all persons were waiting for Qutub Alam so that disciple was asked them for whom they are waiting there and they replied him that Qutub Alam used to come there to lead for the five congregation prayers daily so they were waiting for his arrival there. So that person was very happy that he can meet soon Qutub Alam there. After some time the persons were started preparation of congregation prayer and soon the funeral prayer was started.

When that person saw the Imam (leader) of the prayer was his master only and due to the fear that disciple became un-conscious and when he was become normal then he found that bier was buried there and no person was not there and also Qutub Alam was also no more there. So for his satisfaction and confirmation that disciple asked again with some persons what is the name of Imam who was here for the last prayer and they told that his name is Qutub Alam Abul Hasan Qarqani and he

will come again for the next prayer. So that disciple was waiting for him to see him there in the next prayer.

After end of the next prayer when Qutub Alam completed the prayer and the disciple approached him and caught his robe and due to too much fear he could not tell anything in this matter . So he (Abul Hasan) told him and was given him the instructions that he should not disclose whatever he was seen here in Qarqan because he prayed Allah to keep him hide from the creatures and not to disclose his status and position to the mankind except Bayazid Bustami who is alive after his death.

One disciple requested him to grant him permission to go Iraq for the learning of Hadith (traditions of the holy prophet) there so he asked him is any good teacher of Hadith (traditions of the holy prophet) is not available here.? So the disciple replied him that no famous teacher is not available there . So he told him that he will teach him Hadith (traditions of the holy prophet) there . As Allah despite of his no basic education granted him all the knowledges due to His grace and mercy. And the prophet taught him the knowledge of Hadith(traditions of the holy prophet) personally. But that person did not believed his saying.

When he was slept in that night and saw the prophet and who told him that the courageous person's saying is right. So from the next morning he was joined his teaching classes of Hadith (traditions of the holy prophet) of the holy prophet with him. During his Hadith (traditions of the holy prophet) teaching some time he used to tell him that this Hadith is not right and not belongs to the prophet. So that person was asked him how he does know in this matter.? So he told him when you study Hadith(traditions of the holy prophet) with him then he used to busy in observation of the prophet and when you study the right Hadith (traditions of the holy prophet) then there will be

indication of happiness on the forehead of the prophet and for the wrong Hadith (traditions of the holy prophet) there will be signs of worries on the forehead of the prophet and for this reason he could able to know the right and wrong Hadith (traditions of the holy prophet) easily.

Abdullah Ansari used to said that once he was arrested by the royal policemen and they took him towards Balkh city so he was thinking on way that what crime he was done and for this reason the iron chains were put on his foot. When he was reached Balkh city and he saw that the people were there on the roofs of their houses with holding of stones in their hands and they were ready to throw stones on him .

At that time there was Ilham (revelation) on him in which it was informed him that once he put his foot on the prayer mat of Abul Hasan while spreading it on the floor and this is the punishment of that mistake. So he was repented for his mistake and due to this reason the persons were unable to throw the stones on him and the chains were broken automatically and the ruler was ordered the royal policemen to release him immediately without further delay.

Once Sheikh Abu Saeed came to his house as guest along with his disciples and at that time there was nothing in the house except few pieces of the breads were there but he was ordered his wife to cover the bread pieces with cloth and to give the bread pieces as per demand of the guests from the inside of the cloth. Due to this act all persons were ate the breads as per their desire and demand.

As per another reference at that time so many persons were eating the breads on the eating cloth and the servant was serving them while giving the breads from the cloth cover. Due to his miracle many breads were coming from inside of the cloth but as a matter of fact there were few pieces of breads were

available in the cloth cover in the house. The servant removed the cloth cover to check the position of breads there but there was nothing there in the cloth cover . So he scolded the servant that his act is very bad because if he would not removed the cloth from the breads then till the day of judgement the breads will be available from that source for all.

After dinner Abu Saeed requested him for the Samah (ecstasy caused by music) and despite of his un-willingness he was given permission for the Sama (ecstasy caused by music) as per his guest's request as he never heard Samah before. When Qawals (chorister) were singing the poetry lines with snap of fingers and Abu Saeed then told him that now it is the time to stand there and hear the Samah (ecstasy of caused music). He stood while twitched his sleeves and push the ground with his feet with full force and due to this reason the shrine walls were began moving so Abu Saeed requested him to stop this as there was possibility of falling the building as the earth and sky were also in the condition ecstasy with him.

Then he told him that the Samah (ecstasy caused by music) is legal for one who could see the wideness from sky to empyrean and from the earth to nether regions and for him there will be no veil and its meaning is that the veil was cleared for him . Then he addressed the persons and told them that if some of the group of persons will ask why you do dance like this then reply them that we are following this in the tradition of great pious persons like Abul Hasan and others.

Once Abu Saeed and Abul Hasan wanted to exchange their flexible and inflexible affairs so they both embraced with each other and for this reason the condition of both of them was changed instantly. Abu Saeed went to his house and began weeping throughout the night while putting his head on his leg. Abul hasan was in full ecstasy throughout the night in which he

was crying the whole night. In the morning Abu Saeed went to his house and requested him to give back his saintly dress because he did not have power and so he could not bear the difficulties and troubles. So Abul Hasan said Bismillah (in the name of Allah) and they embrace with each other and they retrieved their previous conditions .

He told him that " Abu Saeed do not come on the day of judgement before him because your are incapable to bear the uproar on the day of judgement. When he will first reach there and stop the uproar of the judgment day then he should proceed there." The writer of this book says that if somebody will object in this matter that how Abul Hasan will stop the uproar of the judgment day and for this it will reply him that when Allah given power to an unbeliever who wanted to throw the mountain on prophet Moses (peace be upon) which was four miles away from him. So in the same way Allah can give power to a Muslim to stop the uproar of day of the judgment.

At the time of leaving him Abu Saeed kissed his door's sill due to respect and to show him that he is not equal to him and he is proud of kissing his Astan Busi (paying one's homage). Then Abu Saeed asked the persons to put the sill stone in the window and fix there for the respect but it was missed from there in night and reached the sill stone of his door in its place and this act was done for three days. So he asked the persons to leave it as it is and for the respect of Abu Saeed he was closed the above door of the shrine and another door of the shrine was opened in this matter.

One day he told Abu Saeed that he appointed him as the pious person of the time because since long time he was praying Allah for the grant of the child for him who can become his successor so he is grateful to Allah for grant of such person like you. Abu Saeed never spoke before sheikh so the persons asked

him the reason in this matter so he told them that it is good deed that not to talk before sheikh because there is no value of the river before the sea. He told them that he was stone before coming to Qaran and but now he is the polished pearl.

Once Abu saeed was speaking in a large gathering in which the son of Abul Hasan was also present there . He told the persons who are free from self-adornment are like the children who will deliver from the womb of the mother as clean and clear and such person will pass from earth to world of souls. Then he pointed his son and told if anybody want to get the details then they should see his father.

Abul Qasim Tastasri told when he will used to visit Qarqan then there will be great fear of Abul Hasan on him so for this reason he was unable to talk there. Due to this reason he used to think that he will be degraded from the position of Wilaayat (Sainthood, is a status of closeness which Allah has blessed to some of His beloved servants through His Grace).

When Bu Ali Sena due to his fame of piousness and greatness reached Qarqan and visited his house and was asked his wife where sheikh was gone? And his wife was replied him that he is telling sheikh to a Zindiq (un-believer) and liar and she do not know where is sheikh but her husband was gone to the jungle to bring firewood from there. For this Bu Ali Sena thought that when his wife is so rude so what will be his position even though he was heard much about his greatness and piousness. So it seems that his position is not low and down. When he reached in the jungle to search for him and he found that he was coming from the jungle with fire wood loaded on the tiger's back . When he saw the scene he was much surprised in this matter and with great respect he kissed his foot and told him that Allah granted him high position and great rank but your wife told many bad things about you so what is the reason in this matter.? He

replied him that if he will not bear the weight of a goat then how the tiger will bear his weight ?.

Then he took Bu Ali Sena to his house and after discussion for some time and asked him to leave as he want to continue his work of wall building in the house as he was already mixed the soil for it. He said this and sat on the wall and at that time his brick axe was fallen from his hand to the floor so Bu Ali Sena went forward to collect and to give the brick axe to him but it was automatically reached back to his hand from the floor. When Bu Ali Sena saw this miracle and he become his disciple from that time.

Once there was sever pain in the stomach of the minister of Baghdad and all the physicians were informed him that his death is sure due to that severe pain. But some persons took the footwear of Abdul Hasan to his house and put it on the stomach of the minister and for this reason he was recovered well at once.

One person requested him to give his dress to wear so that he could become great like him so he told him is any women will become man upon wearing the dress of man.? And he continued his discussion in this matter that if it is not possible then how he will become great upon wearing his dress. So when that person heard his remarks then that person was very sorry and regretted for his mistake in this matter .

Some person requested him to grant permission for the preaching to the congregations about need for the invitation towards Allah so he told him when you preach to the mankind then do not preach yourself. So that person was asked him is anybody will preach himself also ?. So he told sure and the condition for it is that when other person will preach you then you do not like it and in this way you will become the man who

preach himself but you will not become the preacher for the sake of Allah.

Once Mahmud of Gazni was promised his servant Ayaz that he will give his dress to him and allow him to sit in his place and also he (Mahmud) will exchange his dress from Ayaz and he will sit in his place. So when Mahmud Gazni went to Qarqan to see Abul Hasan and when he reached there and sent a messenger to him that he came there to see him so kindly favour in this matter and see him in his tent there. And he told the messenger that If he will refuse then he should read the following Quranic verse and its meaning is as follows.

"To obey Allah and his messenger as well as the ruler of your nation." When the messenger conveyed his message then he refused in this matter so the messenger read the above verse from the holy Quran. But he told the messenger that he is busy in the obedience of Allah so he is feeling sorry for obedience of the prophet and so in this condition there will no question of obedience of the ruler does not arise with him. When Mahamud of Gazni heard his reply then he told that he was thinking him as ordinary type of Sufi master but he is very great and Sufi master of this time. So he will proceed to visit him at his place. Mahmud wore the dress of Ayaz and Ayaz wore Mahmud's dress and ten maids were dressed in men's wears and Mahmud was in between them and they reached to see Abul Hasan at his residence. Abul Hasan replied the Salam but he did not stood to welcome the king and was turned towards Mahmud who was dressed in slave's uniform but he not given importance to Ayaz who was in the dress of royal king. When Mahmud asked him why he did not welcome the king so he replied him that all is false there and nothing is true. So Mahmud told him that if this fraud then you are like shahbaz (falcon) and will not be deceived in this matter. So he caught Mahmud's hand and told

him to remove all the Na-mahrums (un-initimate) from there so that they can continue their discussion there . Upon Mahmud's instructions all maids left from there and then Mahmud asked to tell him any story of Bayazid Bustami.

So he told the sayings of Bayazid Bustami which is as follows. "One who will visit him then he will be free from his un-luckiness and adversity." So Mahamud was asked him whether the position and rank of Bayazid Bustami is greater than the holy prophet. Because Abu Lahab and Abu Jahal saw the prophet but their misfortune was not gone from them. So he told him to take care of respect in the matter and don't exceed in his Wailt (Sainthood ,which is a status of closeness which Allah has blessed to some of His beloved servants through His Grace) because except the four caliphs and the companions nobody was seen the prophet and for this point he can refer the following verse from the holy Quran and its meaning is mentioned as follows. "Oh ; Prophet you will see to the persons who will look at you but they could not see you at all." So when Mahmud heard this verse he was very happy in this matter and he was requested him for his further kind advises so he told him that to be away from bad deeds and do not miss the congregational prayers and follow the kindness and generosity . When he asked for the prayers he told him that he is always praying for the Muslim men and women for the mercy and kindness of Allah. When he asked him for his personal prayer and he prayed for the good end of his life due to mercy and kindness of Allah. When Mahmud presented him a piece of string of gold coins so Abul Hasan was given him a tablet of barley and asked to eat it .So Mahmud took it and broken it into pieces and put into his mouth and chewed it for some time but it was not passed into his throat. So Abul Hasan told him that the loaf of tablet of barley is hanged in his throat and Mehmud

replied yes. So he told him in the same way the piece of string of gold coins will be hanged in his throat so please take it back because he was already divorced the world's wealth and treasures. Upon Mehmud's several requests he did not take anything from him. Again Mehamud requested him to grant anything as benediction for him so he gave him his old dress. While leaving him Mehmud told him that his shrine is very beautiful and so he replied him that Allah granted him a vast kingdom but despite of this there is greed in him so he is in demand of his hut. When Mahmud heard his remarks then he was sorry for his act of greed and desire. When Mahmud was leaving the shrine then he stood to say good bye to him so Mehmud asked him why he was stood upon his departure from him as he did not welcomed him and stood upon his arrival to his residence. He was replied him that at that time there was royal proud in him so he want to check his piousness and status but now he is returning back with humility and mystic thoughts and the sun of indigence is shining on his forehead. Upon hearing his last remarks Mahmud left his shire.

While attacking on Somnath temple in India when Mahmud saw a large number of Indian armies with huge ammunition and war weapons and due to this reasons he was sure that he will be defeated very badly so after ablution he prayered and requested Allah to help him in the great war and for the grant of victory for the sake of dress of Abul Hasan Qarqani and whatever war booty will be available in the war will be given to poor persons as charity. Allah granted his prayer and the enemies due to their differences in between themselves they fought with each other and in the last Mehmud of Gazni was victorious in this great historic of war in India which was opened a gate way to Islam in India.

In the night Mehmud saw in his dream in which Abul Hasan Qarqani told him " Oh : Mehmud you asked for the small thing for the sake of his dress and if he would asked Allah for the conversions of all non-believers in the world into Islam then Allah will grant his request and no non-believers will be left in the world without mercy of Allah." One night he told to the persons that now this time in some jungle thieves were looted one caravan and injured some members of the caravan. But there is strange thing was happened in that night that somebody was slaughtered his son and put his head on the door of his house and he was not aware of this.

When his wife was heard these two things and she refused about his Waliyat (Sainthood ,which is a status of closeness which Allah has blessed to some of His beloved servants through His Grace) and she told not to discuss about him because he will know the event of far way but he is not aware of the event which was happened in the house on his door.

So he told when the caravan was looted then there were no veils before him and when his son was killed in the house at that time the veil was there before him. When mother saw the head of boy on the door and due to her shock she wept greatly and cut her hairs from her head and put on the head of the boy and as a human being Abul Hasan was also shocked due to this great event of murder of his dear son so he also cut his hairs of beard and put on the head of the boy and he told his wife " We both sowed the seed and you cut your hairs of your head and put on the boy's head and he also cut the hairs of his beard and put on the boy's head so now our act is same and similar."

Once there was severe starvation of seven days on him and his disciples and on the seventh day one person brought a bag of

flour and one goat on door of his house and he told these things are for the Mystic persons. So he told his disciples that he did not having capacity of Mystic person so if anybody from all of you having the qualities of Mystic person with them then they can take the things brought by the man on the door. But nobody claimed as mystic person and preferred for the starvation .

One women has two sons and both of them have agreement with themselves that one will do worship in the night then his another brother will be in service of his mother . One night one brother told his another brother that if you do service of mother tonight instead of him then he will engage in the worship of Allah so he granted him his permission and he was engaged himself in the service of his mother. When his brother commenced his worship and in its beginning he was heard a divine call in which it was told that " We have granted Our mercy on your brother and for his sake We have also granted mercy upon you ." When he heard this call he was surprised to hear the same and he prayed " Oh : Allah he was praying You and my brother in the service of mother so what is reason that You forgiven my brother and not me and for his sake You granted mercy on him." And he heard again a divine call in which he was told that " We do not want your worship and we will prefer and like the sincerity of the person who is in service of his mother ." For a period of 40 years he did not take rest even for a minute and used to attend Fajar (morning) prayer with ablution of Eisha (night) prayer. After 40 years he was asked his disciples to give him pillow so that he can take some rest .So the disciples were surprised to hear this and they asked him why this idea was came into his mind upon a period of forty years. He told them that today he observed Allah's indifference and Estagna (ability to dispense with carelessness) and for a

period of 30 years except the fear of Allah nothing was there in his heart.

Once a Sufi person came there by flying in the air to see him and landed before him and while touching the ground he told he is Junaid of his time . When Abul Hasan heard this and stood and touched the ground and he told him that he is also god and Mustafa (name of the last prophet of Islam) of his time. The writer of book explained that this event happened due to his condition of engrossment so for such acts of pious persons which are against the Islamic Law in the condition of engrossment will not be remarked adversely.

In what is considered the most compelling entry in this book, Attar relates the story of the execution of Hallaj, the mystic who had uttered the words, 'I am the Truth' in a state of ecstatic contemplation. As per the saying of the holy prophet which is as follows and here its translation is mentioned as follows.

" I find the Nafs (souI) of the Rahman (Allah) from the right side."

Once he heard a divine call in which it was told that " Oh: Abul Hasan why did you not afraid of Nakarin (the two angels questioning man in his grave about his faith)". So he told as the brave man will not afraid of the camel's bell so he is also not afraid of the dead persons . Again he heard a divine call in which it was told " Why he did not afraid of day judgement and its troubles" and he replied that when You will bring me from the earth to day of judgement then he will remove his dress of Abul Hasan and will drown into the sea of Wahdanit (the belief in the unity of god) so that nothing will be there except Wahidanit(the belief in the unity of god) and in this way he will

not be there then how the angels will bring the punishment on him.

Once in the night during prayer time he heard a divine call in which it was told do you desire that we should disclose whatever We know about you to the mankind? And he replied that " Oh : Allah do You want that I should disclose the observation of mine which I got due to Your kindness and mercy and this thing will be disclosed by me to the mankind.?

Once he told " Oh : Allah do not send the angel of death to take out my soul as the soul was not given by the angel of death nor I am ready to deliver it to the angle of death and the soul is Your entrusted thing and so I want to return back to You."

He told he heard a divine call in which it was told "What is faith (Eman)" and he replied that the faith is the thing which You given to him. He told he heard a divine call in which it was told "You are mine and I am Yours." But he replied in this matter that " You are Omnipotent and I am a helpless person."

He used to said that when he reached near the empyrean the angels in groups welcomed him and they told him that they are angels and one group told we are creations of angels who live on the sky and other group told we are spiritual and then he told them he is Ilahiayan (divine) and when the angels heard this they were very sorry in this matter and when learned persons heard his reply then they were very happy with him.

He used to said till today he was unable to know the prophet's status and his knowledge of Allah (Marifat) and it meaning is that there is no end of these things. He told Allah granted him such feet that with which he will proceed from the empyrean

to the nether regions and returned back from there to the empyrean again. But he could not know that where he was gone and its direction.

He heard a divine call in which it was told that whose steps will be like this then how far he can reach .? So he thought that how far is this journey and how short is such journey that he gone and travelled back at the same place. He told he heard 4000 things from Allah and if he would have heard 10,000 things from Allah then what things will be happen to him he do not know? He told due to mercy of Allah such power was given to him that with which if he will determine to change the black rag into Roman brocade then he could change it at once. And due to kindness of Allah such power is still with him.

He told even though he was not having basic education but due to kindness and mercy of Allah he learned all the knowledges . He was grateful for Allah for his help for his get lostness in His Haqiqat (truth). As his apparent body is not real as its personal existence was already finished . He told Allah granted him such a pain that if some of its portion will be out then there will be deluge which will be more dangerous than the Noah's deluge . He told upon his death he will help his disciples at the time of their deaths . When the angel of death will be with them then he will stretch his hands from his tomb and put water of kindness of Allah on the lips and tooth of the dying persons so that they will not forget Allah at that serious and difficult time.

He told " Oh : Allah give him such thing which you have not given from prophet Adam (peace be upon him) to anybody as he do not like the things which You were already given to others. " And again he told to his disciples that Allah granted

all favours only to your teacher which He was granted to all others Sheikhs of Mysticism .He told after Eisha prayer (the night prayer) he did not used to take rest unless he would not present his daily account of deeds to Allah. He told on the day of judgement If Allah will forgive all the mankind due to his sake then he will not look at there due to his sublimity which he possess with him in the court of Allah.

He told the persons what do you think about such a person who will not like the inhabitations and lonely places and keep remember this thing that Allah will grant him such a great status and position and for the sake of that person's position there will be great light on the day of judgement that inhabitations and lonely places will be enlighten and then due to his position and status Allah will forgive all the creations .As a matter of fact that person has not prayed in the world nor he will recommend the creatures on the day of judgement.

He told in the lonely places some time Allah will grant such a power to him with which if he will desire then he can caught and take away the sky and if he will want he can able to travel to the nether regions within seconds and see it there. He told that his every action is a miracle. If he will stretch his hand then he will find the air which will be turned into the particles of gold .As a matter of fact he will never stretch his hand in the air for the sake of miracle because one who will desire of the miracle and to show his miracle and so for him Allah will close the door of miracles. He told there will be no peace in your hearts if they are dead. He told the meaning of miracle is that if the Darwesh will ask some question with the stone then it should reply to him.

Again he told the persons that who used to keep fast and worship day and night to get their goals in the life but due to kindness and favour of Allah he will reach to the goal. He told when he was four months old in the womb of his mother and he could remember the details of all events from that time to till now and when he will pass from the world then also he will tell the details of events of the day of judgement to the persons.

He told he could explain the signs better than jin, human beings, animals and birds because Allah brought all these things before him and shown him the above things clearly and he told he know well about the areas of this end to other end of the world and if there will be any splinter in the finger of anybody then he would know also in that matter . If he will disclose the secretes between him and Allah then the persons will not believe in this matter . If he will explain the details of favours of Allah on him then in that situation the hearts of the mankind will burn like cotton .

He told he would feel sorry to stand before Allah and talk with Him in the condition of consciousness and he will keep away from that caravan for which the prophet is not head of the caravan. He told Allah kept start and end of the creatures and its start is that the deeds of creatures which will they do in the world and its end is the rewards that the creatures will get on the day of judgment. He told Allah granted him such a time for which the world and religion are desirous of it. He told he will worships for the sake of Allah without caring the hell and heaven and always he is in the condition of the fear of Allah.

He told that he never explain the special matters of Allah to the special persons because they are unable to understand the secrets in it and also he will not explain these things to his

personality because in that case there will be possibility of proud and show in this matter. He told Allah did not given the power to his tongue to explain the secrets of Allah. He told he was burnt down in the womb of his mother so at the time of his birth he was born duly burnt and melted and become old before the period of his youth. He told all the creatures are like a boat and he is its sailor and he told that he will alive always in it.

He told Allah given him such a thinking and due to His kindness with which he can observe the whole mankind. He told he spent all his days and nights in this work and for this reason his thinking turned into eyesight and then become light and then become happiness and after it turned into the fear and after this he was reached to such a place where his thinking was turned into the wisdom and then his attention diverted and affection turned towards the mankind then he find his affection was greater than others for the mankind and then he told if it is possible he would die instead of the mankind. On the day of judgement he would settle the accounts of the mankind and those who will be held for the punishments and such punishments should given to him instead of the others.

He told Allah will keep his friends in such a place from where the mankind will not reach to them. If he will explain the least favours of Allah then the persons will declare him as mad and insane one . Whatever he eat, drink , see, hear and whatever Allah created in the universe is not secret matter for him as Allah disclosed all these matters to him. There is agreement of Allah with him that he will be allowed to meet the pious persons and he will not be allowed to look at the unfortunate. So he will meet the persons on the day of judgement with happiness to whom he already was met in the world. He told once he prayed with Allah to take him away from the world

and then he heard a divine call in which he heard "Oh : Abul Hasan I will keep you in the world so that my beloved persons will see you and those who will not see you then they can establish relations with you even though without seeing you. I created you with My cleanliness so the un-clean persons will not be able to meet and see you." He told for every worship there is reward for it but the reward of pious persons are not determined and not known and Allah will grant their rewards as per His will and pleasure . So from it is clear that the reward of worship from Allah is great and no worship is not equivalent to it . For this reason the persons should become the beloved of Allah and should engage in the worship of Allah always.

He told he is talking with Allah since fifty years but his heart and tongue is not aware of this matter and for a period of seventy three years he spent his life in such a way that he never prostrate against the Islamic rules and regulations and never followed his soul even for a minute .

He told he spent his life in such a way that his one step was from the empyrean to nether regions and another step was from the nether regions to empyrean . He told Allah told him that if he will go in the court of Allah with sorrow and grief then Allah will grant His mercy on him. If he will present there with indigence and humility then He will make him wealthier and if he will present there without pride then He will make his soul under his control .

He told once Allah presented before him all treasures of the worlds then he told Allah that he will not prefer these things. So Allah told him "Oh :Abul Hasan there is no share of him in the both worlds and He (Allah) will be there for him in the place of them . " He told upon leaving the world he did not see

any body and after talking with Allah he did not talk with anybody.

He told the mankind is not aware of his status which Allah granted him. Once he asked one person do you want to meet Khizer (name of a prophet immortalized by the fountain of life) and that person told yes so he told him that he was wasted his life of sixty years so he should engage more time in the worship with great attention and do hard work to cover the loss in this matter. Because Allah created Khizer (name of a prophet immortalized by the fountain of life) and you by leaving Allah you were willing to see the creature. It is obligation for the mankind to leave everything and to approach towards Allah.

My condition is such that when I get His company then I will not desire for the company of the creatures. He told the creatures are unable for his praise because whatever they praise about him is actually he is opposite of it.

He told when he looked upon his personality then he come to know about his annihilation and when he looked upon the annihilation then Allah allowed the observation of His personality. Due to this event he was in the condition of surprise and then he heard a divine call in which he heard for the declaration of personality. So he told "Oh Allah except Yourself nobody could not declare about Your personality. As per the saying of the Quran and its meaning is as follows.

" Shahad Allah inhawu La-Ilaha Allah Alhu ".(There is no god but He that is the witness of Allah)

When Allah widened the way then he walked on the path and in its light for the period of many years and he reached from the infidelity to the proofs of Allah . He told Allah granted him

such a power and capacity with which he can reach in his one step to such places where even the angles could not reach there.

He told he was disgusted due to his pride so he was drowned into the water but he could not drown into it. Then he jumped in the fire but there was no effect of fire on him. To finish himself he started starvation for a period of four months and ten days but he could not died. When he followed humility then Allah accepted it and for this reason granted him higher status but he could not describe about his position in the words.

He told he was stopped on way and examined the deeds of all creatures of the earth and sky and he found all deeds are not useful for him as he was informed about the ownership of the deeds.

At that time he heard a divine call in which he was told " Oh : Abul Hasan as the deeds of all creatures are useless in your observation so in the same way the value of all your deeds are useless, nothing and no value at all before Us".

He used to pray in his hymn " Oh :Allah I do not have confidence in asceticism ,worship, knowledge and Sufism as I do not think myself as a learned person and ascetic and Sufi person. Oh : Allah You are alone and in Your kingdom I am low in your all creatures ."

He told those who could not stand silent and concrete as earth, sky and mountain before Allah so such persons are not called courageous persons. But actually they are called dead as they finished themselves and remember His (Allah) personality . He told pious person is one who should never declare him as pious person because the virtue is attribute of Allah.

He told if one who wants to become the man of miracle then he should eat one time and should do starvation for the period of

three days. And again he should eat for one time and should do starvation for a period of four months. Again for eating for one time and he should do starvation for a period of one year. When there will be power of starvation for a period of one year then one thing will appear by invisible power in such person like snake in his mouth and which will be transferred into his mouth and after that there will be no desire for the food provisions will be required for him.

After hard work of endeavours and starvation when my intestine was dried then a snake will be appeared there . So he prayed Allah that he do not need any source and whatever Allah will want to give him and which should be given to him without any source . So grant him whatever he want directly. After this prayer there was sweetness in his stomach which was like fragrance and which was better than musk and more sweeter than honey . Then he heard a divine call in which it was told that " We will provide him food provisions in his empty stomach and water will available in his thirsty liver."

If there was no order as above then he will eat his food and will drink water from such a source which the mankind will not know it. He told when he posess trust other than Allah then he could not have sincerity in his deeds .

When he left the mankind and looked upon Him (Allah) then without his endeavours he found sincerity.Upon His indifference and observation he found that the knowledge of all creatures is nothing and it is equal to one grain before Allah . Upon observation of His mercy he found that He is great Merciful that all sins of the mankind are nothing before His Mercy and Magnificence . He told he was busy for many years in the surprise in the affairs of Allah and due to this reason his

wisdom was taken away by Allah but despite of this fact the mankind thought him a wise person.

He told if there were no hell and heaven were made by Allah so that it can be find out that how many lovers of Allah are there and also find out the total number of persons who will worship Allah to be free from the hell. He told he used to pray Allah to free the mankind from the worries and troubles and to give their worries and troubles to him permanently and to give him the power to bear such a great burden by him.

He told his cap is on the empyrean and his foot are on the nether regions and his one hand is in the east and other is in the west. Its meaning is that Allah informed him all the affairs of earth , sky, east and west and He (Allah) removed all veils for him. He told to reach towards Allah there are many ways as there are many creatures so there are many ways to reach towards Him (Allah) .Every creature will follow its own way as per their capacity and power. He told he followed all ways and he found all ways are busy with its creatures. He told he prayed Allah to show him such a way on which he will not find others except Allah and himself . So Allah was shown him that way. But nobody could not able to follow that way as they do not have the power to cover it.

Its meaning is that those who will want to have the love of Allah then they should endure the troubles and difficulties and follow always sincerity. Because in such condition the sincere persons could found the nearness of Allah than others. He told the courageous is one to whom the world think him an un-courageous . One who is courageous for the world then actually he is not courageous person. He told once he heard a divine call in which he heard that " Oh: Abul Hasan follow My

commandments because I am (Allah) alone who will alive always and who will never face death and I will grant you the eternal life . To keep away from My (Allah's) prohibited things as My kingdom is very strong that it will never met its end and I will grant you a country for which there will be no downfall for it ". He told when spoken about Wahdiniyat (the belief in the unity of god) then he saw the circumambulation of the earth and sky around him for which the creatures are not aware of it. He heard a divine call in which it was told that " The creatures are in demand of the heaven from Him (Allah) but as matter of fact they did not thanked Him (Allah) for the grant of the faith." Its meaning is that without thanks of grace the creatures should not demand for the heaven from Allah because without which there will be no grant of heaven for anybody.

He told every day the learned persons will demand for the more knowledge and the Mystic persons will demand for more mysticism but he will demand every day from Allah such thing which will bring happiness for the Muslim brothers. He told only such persons should meet with him who should know that on the day of judgement he will first recommend the Muslims for the salvation from hell and after that he will proceeded towards the heaven. One who is not having faith in this matter then that person should not come towards him and convey Salam to him.

He told Allah granted him such a thing with which he was died. And after this Allah will give him such a life in which there will be no question of death will be possible. He told if he would say something before the learned persons of Neishapur then they will discontinue their preaching and leave their pulpits. He told he has truce with the creatures and the Creator and there will be no war against them.

He told if he would feel no danger of the creatures then he would express the fact that he was reached the status and level of Bayazid and also he would tell the thing which Bayazid was told to Allah. He told further that he was also reached there where the thinking of Bayazid reached .

He told Allah granted him many positions more than Bayazid . Because as per saying of Bayazid that he is not traveller and nor local resident. But he (Abul Hasan Qarqani) told that he is resident of Wahidaniat (the belief in the unity of god) of Allah and he will travel in his oneness. He told from the day when Allah kept him away from his vanity then from that time heaven is desiring for him and the hell is keeping away from him.

He told the status and position which was granted by Allah to him and if from there the hell and heaven will pass then they both will finish there with their inhabitants. He told the creatures would express the things which are inter related with the creator and the creations. But he is expressing the things which he would talk with Allah. He told his parents belongs to the race of prophet Adam (peace be upon him) so they are called man or Admi (its meaning is from the prophet Adam (peace by upon him) and his status and position is such that where Adam (peace be upon him) and the man are not found there . He told Bayazid found him alive in all conditions. Once he read the following verse from the Quran and its meaning is as follows.

(إِنَّ بَطشَ رَبِّكَ لَشَدِيدٌ)(١١) Lo! the punishment of thy Lord is stern. (Sura Al-Burj Verse No. 11) .In this respect he told the punishment of Allah's is stern for the creatures but his hold of the garment of Allah is also stronger than stern of Allah .He

told in his heart there are such worries of love are there in which no body from the world can not reach there and found its depth and will not understand the situation prevailing and existing there.

He told on the day of judgment Allah will call him to come near to Him and will ask him what he will demand there and then he will request Him (Allah) to bring the persons who were with him in the world and also he will demand for the persons who visited his tomb upon his death and the persons who heard his name or not. Then at that time Allah will pass commandment in this matter as he (Abul Hasan) was obeyed His orders in the world so now He (Allah) will accept his request there. Then due to the commandment of Allah all those persons will be brought there .

So at that moment the prophet will say to him if he want then he will provide a place before him but he will reply to him that as in the world he followed him so here also he will follow him and will be obedient of him there.

Then due to command of Allah the angels will spread a floor of light on which he (Abul Hasan Qarqani) will stood there. The prophet will bring such great pious persons and whose records breaker could not born in the world and in that situation Allah will order him (Abul Hasan Qarqani) to stand against them and then Allah will tell the holy prophet " Oh: My beloved those persons are your guests but he is (Abul Hasan Qarqani) My guest of honour." He told those who heard his sayings or will hear it later then such person's least position will be that they will be forgiven by Allah on the day of judgment without any accountability .

He told " Oh : Allah your prophet preached him but he preached all the creations except the holy prophet." He told on the day of judgment the relations between the creations will be discontinued but his relation of Allah will not be discontinued .

On the day of judgement all prophets will be there on the pulpits of light and the pious person will be there on the chairs of light so that the creations will have a look for all of them there.

But Abul Hasan will sit on the floor of oneness and will look at Allah from there . He told the nearness of Allah will not be found by covering the places and the slaves should return back whatever he got from Allah. Its meaning is that to finish oneself because upon this situation the personality of Allah will be known to them . He told he used to pray Allah not to grant such him position in which there will no existence of his humility except His (Allah) presence.

He told the creatures will be away from a such person one who will engage in torments. He told " Oh : Allah he always used to caused You (Allah) distressed but You are near to him so for it he could not able to express his gratitude in this matter". " Oh : Allah he sacrificed all of his things on Your way and also he spent the things belongs to You (Allah). Oh : Allah I pray You to finish my existence so that You only remain". He told that he passed forty steps and his first step was from the sky to nether regions and regarding other remaining steps he do not know in this matter. He told "Oh : Allah my creation is for You (Allah) so I pray for not holding garment of others. Oh : Allah many persons will prefer prayer and sincerity, Hajj (pilgrimage of Makah and Madina) and Jehad (religious war) , knowledge and shrine work but make me like that person one who will not like others but like You (Allah)

only. Oh : Allah allow me to meet such person one who will call Your (Allah) names with its requirement as its deserved so that he will get benefited in the company of such person."

He told on the day of judgement there will be one group of martyrs who laid their lives for the sake of Allah. But he will be raise there as martyr and his position and status will be more than the above group of martyrs. Because he was killed by the sword of passion of Allah.

He told he is such a man of pain that his pain will be alive till the end of his life. He told there are many persons who are punctual for the prayers and fasting but the courageous man is one who will spent his life of sixty years in such a way that in his book of deeds nothing should be written and upon obtaining such a great status and position one should remain regretful of Allah and do his efforts with humility.

He told in the Israeli community there were two persons and one was used to be in the prostration for a period of one year and other was used to be in prostration for a period of two years. But one minute's thinking and observation in the Ummat (nation) of prophet Mohammed (peace be upon him) is better than prostration of one and two years.

He told if you will find that your heart is moving towards the tides of the world then there will be fire from it and when you enter into it then you will become ashes and there will arise one tree from that ashes and on that tree there will be fruit of existence and when you eat it then you will be annihilate in the Wahidaniat (the belief in the unity of god). He told Allah created such persons and whose hearts are enlightened with light of Touhid (unity of god) and if all the creations of sky and earth will pass from that light way then it will burn down all such

things. Its meaning is that Allah created such persons who are busy in the worship of Allah and they are not at all interested in any other things.

He told the secret which are in the hearts of pious person are there if they will reveal one of it then the creations of sky and earth will face problems in this matter. He told Allah created such persons also and if they sleep in the blanket but they can watch the movements of the moon and stars. The angels used to take the details of records of good and bad deeds of creatures to the sky and for this they can watch from their blankets. Because Allah cleared all the veils for them due to His kindness and mercy.

He told the friend upon reaching His (Allah) friend will be get lost in the world of engrossment. He told the example of soul is like a cock and its one wing is in the east and the other one is in the west and its steps are in nether regions. He told that man is not good for the friendship in whose heart there is desire for the salvation in it.

He told it is the secret of pious persons that they should not disclose themselves in the both worlds and also Allah will not disclose them to anybody. He told Allah told prophet Moses (peace be upon him) that you should not see Him so then who will dare in this matter to look upon at Him (Allah) and by saying Lan Tarani (God's reply to prophet Moses (peace be upon him) in these words and its meaning is that :Thou shall not see Me (Quran 7:143) and so the tongues of such persons were stopped by Him (Allah) as they want to have look at Him (Allah).

He told Allah kept such burden on the hearts of pious persons that if some of small particles of it will be disclosed to

the creations then they will finished by seeing it . As the Allah himself will look after them so they will be able to bear such a heavy burden. If Allah will not look after them then their parts will be shattered from their bodies and they will become helpless to bear such a heavy burden.

He told when Allah's pious person will call Him (Allah) then the birds and animals will become silent in this matter and some time when the birds and animals were used to be busy in the remembrance of Allah so there will be fear in the universe and due to this reason the universe will began shaking . There will be three times on the pious person with which the angels will face fear in the following matters.

1. On the angel of death upon taking souls of the mankind.

2. At the time entries of deeds of mankind by angels Kiraman and Katibeen.(The two angles recording men's good and bad deeds).
3. At the time of questioning in the grave by the angels Nakireen . (Two the angels questioning man in his grave about his faith).

He told due to kindness and mercy of Allah voice of prophecy will be given by Him (Allah) to his slaves so when they say something which will be happened at once. He told he did not stopped his endeavours until his belief of his subsistence with Allah was not completed with him. He told he was kept away from the creations then he was come to know that the creations are helpless and not able to do nothing.

He told to spend the life in such a way that the angels Kiraman and Katibeen (the two angles recording men's good and deeds) should become helpless and the deeds of mankind

should not be disclosed to others than Allah . If you will not spend your life like this then spend your life busy in the nights in the worship of Allah so that the angel Kiraman and Katibeen (the two angles recording men's good and deeds) should be free from the duty in the nights and throughout the night nobody should know your affairs other than Allah. He told it is least style of life that when the angles Kiraman and Katibeen (the two angles recording men's good and deeds) will present in the court of Allah and report there that such and such person done good deeds by leaving bad deeds.

He told the happiness and grief of pious persons are from Allah. He told to have relations with Allah other than mankind because the relations are kept with Friend (Allah) only as there is no big friend other than Allah. He told Allah given the power to some persons with which they will visit Makkah and returned back from there in one night only and some persons cover this distance in one minute only. He told when Allah will separate men from the creations then that men will be free the thinking of creations and in that situation Allah will grant him His nearness then that person will be away from the creations and it is necessary thing. He told Allah will grant great position to some persons so that they can have observation of all places from that position and some persons will be get great positions and with which they can look the details of Tablet. He told he spent his life in the service of many learned persons but he could not become disciple of anybody because my Murshid (spiritual guide) is Allah.

Some wise person asked him to explain what is difference between wisdom and faith and Marifat (knowledge of Allah) so he asked the person to let him inform first the colour of these

things to enable him to explain the position in this matter . So that person began weeping.

Some persons asked him about the person one who will turn towards Allah . He told after the prophet nobody could not get this position because this position will not be given other than the prophet of Allah.

He told the pious persons should leave the world in such a way that the world should not know in this matter. Due to their attachment with the creations they (the creations) will know about them.

He told the pious person should not talk with the mankind as per their status and position but they should talk as per the position of the mankind. He told some persons will say that they know something but actually they do not know about it.

When they suppose that they do not know nothing then Allah due to his mercy will reveal everything for them and Allah will grants them the heights of Marafat (knowledge of Allah).

He told nobody could know Allah by his wisdom and thinking and for his known knowledge he should wish that his knowledge would have been more than this.

He told the pious persons should approach Allah before death. He told the best patient of heart is one who will become patient in the remembrance of Allah and one who will become His (Allah) patient due to His (Allah) remembrance then he will become healthy. He told for the true worshippers Allah will grant the observation of all such things which are reserved for observation and He will (Allah) also provide them the things for hearing which are good for hearing. He told on the way of Allah

there is a bazaar and which is called the bazaar of brave persons of Mysticism in which there will available beautiful personalities and in such place Mystic persons will reach there and will stay at that place. The details of beautiful personalities are as follows.

1.Karamat (Miracle).

2.Attat (Sincerity).

3.Riyazat (Mystic exercise).

4.Ebadat (Worship).

5.Zuhad (Mysticism).

He told the world, religion and luxuries of heaven are such things and one who will like these things then he will be away from Allah and for this reason he will never get the nearness of Allah. So the man should worship of Allah in lonely places by leaving the mankind and in prostrating he should cover the ocean of kindness. He should over look everything except Allah and should get lost in his Wahadaniat (the belief in the unity of god) and finish his existence . He told there are two names of knowledge which are as follows.

1. Zaheri (Manifest).
2. Batini (Innermost).

The Zaheri (manifest) knowledge relates to the learned person of Zaheri (Manifest) and the Batini (Innermost) knowledge relates to the learned persons of Batini (Innermost). But there is another knowledge which is superior than the knowledge of Innermost and this knowledge relates to the hidden secrets of Allah for

which the mankind and creations have no knowledge at all in this matter.

He told one who will demand for the world and for such person the world will become ruler of him. Those who will leave the world and such person will become ruler of the world. He told Fakir (indigence) is one who is away from the world and religion because these things are least in the position of the Fakir (indigence) and there is no relation of these two things with the heart. He told when Allah will not demand for the prayers before its schedule time so one should avoid to demand the subsistence from Allah in advance.

He told the condition of the person will not be known to the person himself because if he knows the condition then it will not be called as the condition but it will be called as knowledge. He told when Allah wants to grant success to any person from any group and due to the sake of that person Allah will grant forgiveness for the whole group. He told that the claim of learned persons that they are successors of the prophet is not right because in real the successors are the pious persons as they got the knowledge of innermost and they have many qualities of the prophet with them which are mentioned as follows.

1.Indigence and generosity.

2.Trust and honesty .

Also the following things of the prophet are available with them.

1. They always used to busy themselves in the observation of Allah.

2. They think good and bad deeds from Allah.
3. They have patience on good and bad things.
4. They do not have much relation with the mankind.
5. They are always punctual in their lives.
6. They do not have fear of the such things with which the mankind have fear in their life.
7. They do not have expectation from the such things with which the mankind expect from those things .

So such types of the above things are found in the pious persons of Allah and for this reason they are called the real and right successors of the prophet of Allah. He described the prophet as a shore-less ocean and if one drop of it will come out of it then the whole universe would have been drown into it.

He told despite of your plenty of efforts it is fact that you are not good for Allah and so one should not claim in this matter. Because after its logic your claim will be become false and void. He told we should ask what ever from Allah but do not become the slave of the soul , position and status . Because on the day of judgement there will be enmity among all creations and our enemy is Allah and if He will become enemy then it will be fact that the judgement will not be possible .

He told if you demand such things other than Allah then you should produce the proof of sublime courage with Allah because Allah will grant everything for the people of sublime courage. He told intoxicated persons are those and when they have the drink of love then they will become unconscious.

He told the persons who want to take something to hereafter (another world) from this world which is suitable there . But

except annihilation nothing is good and suitable there. He told the leader is one who will cover all the ways.

He told we should do at least such remembrance of Allah in which there will be completion of all Shariah (Islamic) laws. And we should have such knowledge with which we can able to know for exhortation and injunction of commandments . Such belief is enough with which we should know that our subsistence is as per our fate and which is reserved for us and it will be available to us. And such Mysticism is enough with which we should be grateful to Allah for the resereved subsistence for us and so we should not demand more than this.

He told if Allah will grant the highest place in the another world to somebody there due to his status and position then he should not desire that his friends will also get such great and superior position like him there. He told if you want to know sky and earth and also want to know Allah from the personality of Allah then you will not be successful in this matter. But with the help of light of belief then you can found Him (Allah) and get him (Allah).

He told to pass from the river instead of the stream and drink khoone jigar (suffer great pains) instead of water and it means to face great pains so that the persons who will come after you can able to know that there was one person who was in deep love was passed from there. He told at the time of remembrance of good deeds there will be a white cloud which will fall from the sky and at the time of remembrance of Allah green colour cloud of love will fall from the sky. But the remembrance of good deeds is grace for the general persons but it is carelessness for the special persons. He told except the following three persons all others are complaining about Muslims.

1. Allah never complained Muslims.
2. The prophet never complained Muslims.
3. One Muslim will not complain the other Muslim.

He told there are five kinds of journeys which are as follows.

1. The journey of the foot.
2. The journey of the heart.
3. The journey of the courage.
4. The journey of the look.
5. The journey of the finished soul.

He told he looked at the empyrean to know the status and position of pious persons of Allah and he found that they are all pious person of indifferent types and such indifference is the cause of their highest position which they got there and such position will be given by Allah when the pious persons will observe the cleanliness of Allah.

He told thousand persons will follow the Shariat (Islamic) law then out of them one person will get such a great position so the Shariat (Islamic) law will rotate around him.

He told Allah created 99 worlds for the pious person and width of one world is from the east to west and from empyrean to nether regions. The description of about other 98 worlds is very difficult and tough task and there is no capability with anybody to describe about them. He told the example of pious person is like a day light. As day is in need of the sun but for the pious persons there is no need of the sun for them and for the dark night there is need of the moon but the pious persons are not in need of it. Because they possess more light than the moon and sun with themselves.

He told for them the distance of way will be reduced as Allah wanted to guide them. He told Allah will grants light of sight to the hearts of pious persons and in which there will be increase till that sight will not become the complete personality of Allah. He told Allah invites the persons towards Himself and then He (Allah) will widen the ways for them due to his kindness and mercy to whom He (Allah) likes. He told no sailor would not save his boat from drowning with the help of knowledge . Thousand came over there and already drown there but the personality of Allah remained existed.

He told on the day of judgement when the prophet will go over to the heaven to inspect the creatures there and he will see one group of persons and will ask Allah that who are these persons?. And how they were reached there. Because this group of persons who finished their lives for the sake of Allah and for this reason they will take over to the heaven in such a way that nobody could see them and found them.

He told there are 1000 goals to reach towards Allah and its first goal is miracle and from this place the persons of less courage will not able to pass for their onward journey from there and for this reason they will kept away from the goals which are ahead of them.

He told the guidance and deviation are both different ways. The way of guidance leads towards Allah and the way of deviation goes from the persons towards Allah . So if any person one who will claim that he reached towards Allah is not right one and he is liar in this matter. If one person who will say that he was allowed to reached there then he is right one in some extent.

He told one who will found Allah then he will be no more existed but he will not be finished. He told Allah created such pious persons and their hearts are so wide that the width of the

east and west is less and not more than them. He told the hearts of those person are dead because in which there is love for other than Allah is available even though they have did lot of worships of Allah. He told it is difficult for the safeguard of the following three things.

1. To keep secrets of Allah from the creatures.
2. To keep on control of the tongue from saying bad things to the creatures.
3. To keep on control of cleanliness of the deeds.

He told the great veil in between man and Allah is soul. Many pious persons who were passed away from the world and they have complained of the soul. Even in this matter the last prophet of Allah complained about the soul .

He told there was great loss to the religion of Islam from the greedy learned persons and Mystic persons who have not acted upon their knowledge and even though there was no such loss from the Satan. He told the important the things are as follows.

1. The remembrance of Allah.
2. Generosity.
3. Taqwa (piety).
4. The company of pious persons .

He told if you want to go away 1000 miles from the people of world then it is also a great worship for you and so in this matter there are many benefits are there for you. He told the reward to visit a Momen (Muslim) person is equal to the reward of 100 Hajjs (pilgrimage to Makkah and visit of Madina) and more than the reward of charity the of 1000 dinars. So there will be mercy on such persons who will visit the Momin (Muslim) persons.

He told there are five Qiblas. (The direction in which Muslims turn in the prayers)

1.Kaaba is Qibla of all Muslims.

2.Baital Muqdas in Palestine (Qibla of all prophets except the last prophet of Allah.)

3.Bait al Mamur (Which is Qibla of angels in the sky.)

4.Empyrean (Which is Qibla for prayers.)

5.The personality of Allah which is Qibla of courageous persons.

As per the Quranic verse in which Allah told that where ever you turn there is Allah's Countenance .The Quranic Verse No. 115 from Surat Al-Baqra is as follows for the reference.

وَلِلَّهِ ٱلْمَشْرِقُ وَٱلْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا۟ فَثَمَّ وَجْهُ ٱللَّهِ إِنَّ ٱللَّهَ وَٰسِعٌ عَلِيمٌ (١١٥)

Unto Allah belong the East and the West, and whithersoever ye turn, there is Allah's Countenance. Lo! Allah is All-Embracing, All-Knowing. (115).

He told unless the traveller on the way will not drink the poison at ten places then in that situation he will able to found sugar in 11th place . Its meaning is that the seeker of Allah will face many hardships and difficulties in the beginning of the journey towards Allah. And upon passing through many difficulties the pious persons of Allah will get the nearness of Allah.

He told unless there is no grant of complete help from Allah for the endeavours till then one should try to avoid the endeavours in this matter. Because without the help of Allah if somebody will try for his endeavours to get Allah for his entire life but he will not be successful in this respect.

He told the beneficial knowledge is that on which one should act upon it. And the best deed is that which is made obligatory

for us. He told the wise persons will observe Allah with the light of their hearts and the friends with light of their faiths and the courageous persons with the light of inspection. The persons asked him where he has seen Allah and he replied that he found Him at the place where he could not find himself. He told many persons claimed without thinking and this is the proof for them that they could not get the knowledge of Allah and for this reason their claim was become the veil for themselves.

He told those who possess anxiety of truth and false are not belongs to the people of truth. He told it is good to act upon things but it is must to know in this matter that who is acting upon it or somebody is there in the background because such act is good which is done by yourself only . And its example is that if some trader will do business with the goods of his owner and when the (owner) will take back his capital then he will become penniless.

He told to think Allah is present everywhere so that your existence will be over because till the existence of your life you will be away from the personality of Allah. He told the worship of Allah to be done by bodily, orally or by heart but the sincerity is must and required in this matter .

He told the knowledge of Allah will not be achieved by the manifest of dress and worship. And those who will claim in this matter are passing through the process of trial . He told one who fulfil one desire of his soul and for this he will face 1000 difficulties on the way of Allah. He told while distribution of subsistence to the creations Allah granted grief and worries to the courageous persons and they accepted it from Allah. He told the pious persons usually will be away from the creations and they are happy on the way of Allah and they never disclose their affairs to the creations.

When the persons of world come to know about the status and position of the pious persons then they will make publicity about them and for this reason the condition of the pious persons will become just like the food without salt in it. He told upon the grant of help from Allah then everybody should leave his deeds and get lost in the remembrance of Allah truthfully . He told to be content on the fate is better than 1000 accepted worships.

He told If there will be one drop from ocean of mercy of Allah and if it will fall on any person in the world then that person will not desire anything and even he will not talk or hear from anybody. He told to follow the enmity is worst thing in the world. He told even though the prayer and fasting are good deeds but to take out pride and vanity from the heart is better than these deeds.

He told the worship of forty years is good for the following things.

1. Ten years for the truth and honesty of tongue.
2. Ten years for the reduction of body’s flesh.
3. Ten years for the heart’s diversion towards Allah.
4. Ten years for the correction of all affairs.

He told one who will do worship as shown above will become greater than others.

He told to behave politely with the creations and to follow the Sunnah (practice of holy prophet) of the prophet with full care and attention and lead your life with Allah with cleanliness as Allah is holy so He (Allah) will like those who are pure and clean. He told this way belongs to intoxicated and mad persons. He told to get the following three things before your death.

1.To weep so much in the love of Allah so that there should be passing of the blood from eyes instead of tears.

2. Always have fear of Allah so that there should be passing of the blood instead of urine.

3. One must obey the commandments of Allah and must also get lost in the worship of Allah during the night time so that there should be melting of flesh of his body.

He told to remember Allah in such a way that it will not be required to remember Him (Allah) again . Its meaning is that one should not forget Allah at any time. He told that by saying one time Allah his tongue will be burn so he could not able say Allah again. When you hear while he says Allah again then think that it is praise of Allah which is on his tongue.

He told if there is remembrance of Allah is there in your heart then nothing will be caused damaged to you and if there is no remembrance of Allah then valuable dress will be no more useful at all. He told the name of observance of Allah is called existence. He told to whom you think the courageous one in the creations but he is not the real courageous one before Allah and one who is not courageous one in the creations is the courageous one before Allah.

He told Allah informed the creations about his mercy and if Allah will declare his personality then there will be no person to say "La Ilha Illah Mohammed Rasoolilah (There is no god except Allah and Mohammed (peace be upon him) is His messenger. Its meaning is that upon finding the personality of Allah the persons will be drown into the ocean of surprise so that they could not even remember the Islamic creed. He told search the company of such pious persons who were burn down themselves by the fire of love of Allah and they were drown into the ocean of grief.

He told Darwesh is one and in him there will be no action of peace is available nor there should be kindness and grief in him. He told the persons who are busy day and night in the worship of

Allah and then they will claim for the endeavours of Allah but actually the real persons are those who will do endeavours and busy for every minute in the search of Allah.

He told to follow such silence in which except Allah Allah nothing should come out of the tongue and in the heart except the thought of Allah nothing should be there. And leave all affairs of the world and put all your body parts towards the attention of Allah so that all your affairs will have color of the sincerity in it. He told not to do the worship other than Allah. He told the following things for the Darwesh persons.

1. Their hearts are finished.
2. Their bodies are destroyed.
3. Their souls are burn down in the fire.

He told one minute of the worship of Allah is better than the lifelong worship of the creations. He told the example of deeds is like a tiger so when the person put his foot on the tiger then he will become like fox . It meaning is that when there is control on deeds then it will become easy and smooth as well as practical . He told the pious persons told that the deed which is done for sake of the deed is not useful and good. He told the gate way to the paradise is near but the way to finish ourselves for the sake of Allah is very far away.

He told one should die 3000 times daily and should take re-birth then there will be possibility of eternal life and after this there will be no more death at all.

He told if someone who will finish his life on the way Allah then he will find the such personality for him which will be never end. He told due to the kindness of Allah there is way for the persons on which one can found knowledge and martyrdom and on this way Allah will reveal His personality to

the persons and this is such great position and status which could not described in the words.

He told Allah will keep reservation of His kindness to His friends and also He will keep reserve the peace and pleasure for the sinners.

He told the friendship of Allah is most necessary thing because when one traveller who will reaches at his destination and where he will find that his friend is there and upon looking at him he will forgets all his troubles and hardships of his journey and his heart will be comforted in this matter. So on the day of judgement when you will reach there as a traveller and you will find your friend Allah will be there and in that situation your bound of happiness and pleasure will be un-limited.

He told those who do not behave politely with the creations and for this reason there will no place of friendship of creations will be there in their hearts. Those who will not spend their lives in the affairs of Allah then they will not pass easily through the pathway of the paradise.

Once he was asked one Khurasani at the time of departure for the Hajj pilgrimage that where he would like to go? And he replied him that he is going to Makkah for the pilgrimage of Hajj . He asked him why he is going there?. and that person replied him that he is going there in the search of Allah. So he told him is Allah is not there in Khurasan? . As per the saying of the holy prophet to go China for the sake of knowledge but he did not told to go from one place to another place in the search of Allah.

He told if one person is happy in his breath with Allah and such breath is better than the prayers and fasting for many years. He told for every creation of Momoin (Muslim) there is veil and nobody knows when Momin (Muslim) will come under grip of that veil. He told if one person who will spend his one night and

day in such condition that then will be no harm from his personality to his other Muslim brother and then it is like that he has spend his one day and one night in the company of the holy prophet. If anybody causes harm to the Muslim brother on any day and due to this reason then Allah will not accept his worship for that day . He told if any person who will be ashamed of the prophets, pious persons and also with Allah then on the day of judgement Allah will be ashamed of him. He told the following three persons will get the nearness of Allah.

1. People of solitude and knowledge.
2. People of Shrine care takers.
3. People of knowledge and skill.

He told nobody will become Darwesh if they eat bread of barley and wear the rag dress .If such thing would happen then all animals of wool who will eats barley will become Sufies. But the real Sufi is one in his whose heart there is truth and in his actions there is required sincerity. He told he is not interested in the persons to make his disciples as he never claimed that his is a Murshed (Sufi master). Because he used to say always that Allah is enough for him.

He told if you once caused sorrow to Allah then regret Him in your entire life. Because if Allah will forgive you by His kindness then the blemish of his heart will not be removed from there as you caused sorrow to Allah in this matter. He told the right companies are as follows.

1. Blind.
2. Deaf.
3. Dumb.

Its meaning is that to sit in the company of such persons who could not see anything except Allah. And who did not

hear anything except the talk of Haq (Truth) and who did not say anything except the right thing.

He told it is very sad that if one bird leaves his nest in search of the grain for him but he get lost the way of his nest and wander here and there. He told the real poor person is one who do not have friends in the world. But he could not say himself as poor because he do not belongs to the world and its inhabitants and also the world is not in favour of him. He told one who will say Allah Allah will not be happy with world and its wealth. He told Allah grants position to the following three men.

1. The person who gets His (Allah) sight and busy in saying Allah, Allah.
2. In the condition of ecstasy one who will call Allah and wander here and there.
3. The person will become the tongue of Allah and say Allah, Allah.

He told the persons who will approach Allah with the following four things.

1. Bodily.
2. Heartily.
3. With his tongue.
4. As per his wealth.

But if one person who is obedient of Allah with his body and busy in the remembrance of Allah with his tongue then there will no use at all because to surrender his heart and spend his wealth on the way of Allah is very important thing. When you spend the four things on the way of Allah which

are mentioned above then one should demand the following things form Allah .

1. Love.
2. Fear.
3. To spend life with Allah.
4. To choose suitable and agreeable condition on the way of Allah .

He told Allah allotted some works to the persons so that they should busy themselves in such works and this will caused them for their separation from Him (Allah). But it is courage that to hold Allah by leaving all such things in such a way that He (Allah) should not be away from you.

He told many persons who will walk on the earth are dead ones and many persons who are buried in the earth are alive. He told the learned persons told that the prophet had nine wives and for some of them he stored the food provisions for the period of one year and he had many children. But he told that up to the age of 63 years the prophet was disgusted from both of the worlds and he thought that all were dead and whatever the food provisions he stored as per the commandments of Allah.

He told whose heart will be burnt down and become ashes due to the desire of love of Allah and for this reason the ashes will be taken away by love and it will be spread in the sky and earth. If you want to become a person who can able to see, hear and taste then be present there in the court of Allah but for the presence of that place there is requirement of solitude and courage is must there.

He told by leaving the worship and sins and to be drown into the sea of mercy and river of humility in a such way that your life should get lost there and raise in the personality of (Allah).

He told in the river of invisibility the faith of the person is nothing but like a grass and the wind will take it away to the shore. He told the learned persons use the knowledge and worshipers use worship and Mystic persons use for the Mysticism a source for the knowledge of Allah but all these things will become useless and nothing there because source for the nearness is cleanliness as Allah is clean and independent and prefer for the cleanliness .

He told one who will not attach himself with Allah then he is unable to control his soul , heart and his mind. He told if the mortal person want to observe the perpetual personality (Allah) and for this he should follow such a way with which the mortal person will recognize Allah and in the same way he will observe Allah on the day of judgment by His light (Allah). And he will observe the light of Allah with the help of light of perpetuity . He told the pious persons will be able to see Muhrams (Intimate friends) of Allah as nobody could not able to see your wives by your Non-Muharram (un-intimate friends) . He told the status and position of disciples will be increased as per the service and care of his Murshid (Sufi Master) . He told the people will do fishing in the waters but the pious people will do fishing on the earth. But the people will take rest on the earth but the pious people will sleep on the waters.

He told by leaving our one thousand desires in this world then we can fulfil our one desire upon our death in the another world. Upon drinking 1000 bitter sip of poison then one can get one sip of juice . He told many thousand leaders died and buried in their graves but no one become leader of the religion to guide the mankind .

He told the following things are hidden in the death and upon the manifestation of Allah nothing will be there except Allah.

1. Mortality

2. Perpetuity

3.Observation.
4.Cleanliness.

He told by attachment with the creations there will be worries and problems and by leaving human nature then the life will be with Allah . He told one who is punctual of prayers and fasting then he will be nearer to the mankind. He told there are 1000 stages between Marafat (knowledge of Allah) and Haqiqat (truth) and from Haqiqat (truth) to Ain (exactness) of Haqiqat (truth) there are 1000 stages and to passing from there the life of Noah (peace be upon him) and cleanliness of heart of the last prophet is must and necessary. He told there are three kinds of hearts which are as follows.

1. The empty heart which is place of indigence people.
2. The heart which demands for the grace and which is place of richness.
3. The heart of perpetuity in which Allah is available.

He told there are many worshipers are there in the world but there are few persons among them who could take with them their worship to the another world and also there are other few persons are there and those persons who will do worship and hand over the same to the Allah. But the actual courage is that upon leaving this world they should take their worship to another world with them . He told in the ocean of love there is no reach of the creations and these are such dealings in which there is no entry of man’s knowledge and endeavours. He told the unluckiest persons are those who want to search Allah by their logic and reasoning. As a matter of fact one should search Him (Allah) by his kindness and without logic and reasoning because for the Marifat (knowledge of Allah) of Allah all logics

are useless and nothing . He told when the lovers will find Allah and then they will get lost in this matter.

He told the writings on the Tablet is meant only for the creations and it does not relates to the pious persons . He told to bear grief and worries in the world because due to its sake the life after death will be successful there . He told to make habit of weeping in the world so that one should be smile in the life after death and there he will be addressed by Allah as follows.

"As you were used to weep in the other world so for this sake you are rewarded perpetual happiness and joy here. "

He told all the prophets and the pious persons were worried in the world to know about Allah. But they could not able to know Allah as per its requirements. He told the greatness of love of Allah is such that if we put the water of all oceans of universe in the lover's mouth but his thirst will never be over there and the desire for more and more will be with him .

He told one should not be proud of his miracles by leaving the connections of Allah. He told it is a matter of courage that if one who will get one miracle due to grace of Allah and his Momen (Muslim) brother who got 1000 miracles by grace of Allah and in such condition the first one should offer his one miracle to his Muslim brother. Once some person asked him did you not afraid of your death? And he told him that the dead persons are not afraid of the death. Because Allah's all warnings to the mankind are no value against his grief . He told Allah's all promises and glad tidings of luxurious and comfortable life for the mankind in the another world are no value against his hope.

If you will be questioned that what did you demand for the benefits of Abul Hasan then what you will be demand there? And for this the persons replied him that they will demand as per their desires and wishes. But he told them that if he will be asked what he will want for the sake of his love for the

mankind then he will reply that he will demand the love for all of them (mankind).

It is famous about him is that he asked one wise person whether Allah is his friend ? or you are friend of Allah and he replied him that he is friend of Allah. He told if it is so why he did not live in the company of Allah because to live in the company of friend is necessary and must and it is requirement of the friendship.

Once he asked his disciple which thing is best and superior.? And that disciple replied him that he did not know in this matter. He told as you are ignorant so you should be more afraid in this matter and you should know that such thing is best and superior in which there should be no defect in it. It is famous about him that the persons asked him that Junaid came into the world in the condition of consciousness and he left the world with consciousness and Shibli came into the world in the condition of un-consciousness and he left the world in the condition of un-consciousness. He told if these persons will be asked in this matter then they will not able to explain how they came into the world and how they return back from the world because both of them did not know how they came into the world and how they returned back from the world. And at the same time he heard a divine call in which it was told that "Oh : Abul Hasan you have told the thing correctly because one who will know Allah then he could not look at other things except Allah ."

When the persons asked him further clarification of this matter then he told them that to spend the life without intentions is called the slavery of Allah. Again the persons asked him what they should follow in this matter so that upon the foundation of such things there should be alertness will be

available there with them. He told to think that your life is not more than a single breath. Then persons asked him what is the sign of indigence ?. Then he told them that there should be such colour on the heart that it would not accept another colour on it. He told he will not give place for the other things in his heart other than Allah and if there will be entry of another thought in it then he will remove it from there. He told he is at such place (status) from where he will know the details of creation of small particles. He told that he spent his fifty years of life in such a way that he was with Allah with politeness and for this reason there was no place of mankind with him . And he was in the position of standing in the worship from Eisa prayer (the night prayer) till Fajar prayer (the morning prayer) and was busy in the worship from morning till evening and in this condition he will never stretched his foot. Due to the above hard worships he was allowed to see the heaven and hell apparently in the sleeping in the world and both of the worlds were made one for him and for this reason he was always in the company of Allah. He told the first way is humility and after this there is closet and after this there will be sight and after this there is wakefulness.

He told he used to pray 50 Rakaats (one set of standing , genuflexion and prostration in prayers) from Zuhar prayer (the afternoon prayer) to Asar prayer (the evening prayer) and after wakefulness he used to pray as Qaza prayers (to say one's prayers late) for these prayers . He told he did not used to have arrangements of food provision for himself for the period of forty years except the food arrangements for his friends and visitors. Due to the kind visits of his guests he used to have his eating with them. He told to fulfil the duties of hosts in best possible manner and if you will provide all good things of both

worlds to the guests then also your duties of the guest will not be over. He told to endure the hardships and troubles to travel from East to West to see the pious person of Allah which (hardhsips) are less than the look of pious persons. He told his soul is in demand of one draught of cold water since 40 years but he is not allowing him. He told since 70 years he is in the company of Allah and spent the time in such a way that during this period he never followed his soul there. He told he has a desire to eat brinjal since forty years but he could not eat it. But one night due to advise of his mother he ate the brinjal and in the same night somebody killed his son and put the dead body on the door way. So he told his mother that he was prohibited her in this matter and he told her that " His dealings are with Allah. So please see the result of your hard pressing in this matter."

When the persons asked him what the difference is there in his mosque and in other mosques. ?. He told the position of all mosques is as per Islamic Shariah (law) is same but the story of his mosque is very long because he saw the light from other mosques will reach into the sky but the dome of my mosque due to light of mercy of Allah will proceed ahead of the sky limits. When my mosque was completed then he entered into it and sat there and saw that the angles fixed one green flag on the mosque and its one end is connected with the empyrean of Allah and even today that flag is there and it will remain there till the day of judgement. He told he heard one divine call in which it was told that " Oh : Abul Hasan those who will enter into your mosque on them the fire of hell will be prohibited and those who pray two Rakats (one set of standing , genuflexion and prostration in prayers) in your life or after your death in your mosque then they will be eligible in the accounting themselves among the worshipers. "

He used to tell that every place is mosque for Muslims and every day is Friday and every month is Ramadhan so one should approach Allah at any place. He told he would like to leave the world with debt of four hundred dinars as he would never rejected the demand of the beggars for money in the charity. When he will asked on the day of judgment that what he brought with him from the another world and then he would reply that Allah made his friend a dog there and he was used to take care of him always so that he would not bite with his teeth to him and other persons. "Oh : Allah you have given him the nature full of filth and un-cleanliness so for its cleanliness he spent all of his life there."

He told the people used to say " Oh : Allah help us at the last time of our lives and in the graves. "But he used to say that " Oh : Allah help us in our every moment and in every hour and listen our calls of help." He told once he told in his dream that " Oh : Allah he spent sixty years of his life for the sake of Your love and until today he was attached himself with this hope from Your side." He heard a divine call in which he was told that " He was lover of Him (Allah) since 60 years but He (Allah) made him His friend since the beginning time of the world."

He told one night Allah told him in his dream that did he want Him (Allah) to become his friend?.So he replied that Him (Allah) no in this respect. Again there was a divine call in which it was told that did he have any desire to become his friend? So he replied no in this matter. Again it was told that the persons who were passed away from the world and they have their desires that Allah would become their friend but why he did not like such desire in this matter.? Then he told " Oh : Allah the authorities which you are going to bestow upon him and for this there will be any expedience surely from your side in this

matter because Oh : Allah you never take any decision as per the will and likeness of others."

He told when he requested Allah to show his (Abul Hasan) original shape and then he saw himself in the rag dress and upon watching it carefully he asked Him (Allah) is this my original shape and got reply that yes this is his original shape. He asked Allah that where of his following things gone.

1. Faith.
2. Love.
3. Attention and care.

Allah told him that all these things are belongs to Him and this is his original reality.

At the time of his leaving this world he told that if it was possible by splitting of his heart and to show the same to the mankind so that they should know that the idol worship with Allah is not good and not right thing. He advised the persons to bury him beneath 30 yards of the earth as the land level of his place (Qarqan) is more higher than the land level of Bustam . And if his tomb will become higher than the tomb of Bayazid Bustami and for this reason it will become a matter of impoliteness and improper thing. So the persons of Qarqani followed his last wish in this matter.

Upon his death there was thundering and lightning next day and the persons saw a white stone which was found on his grave and they also found the foot prints of the tiger and for this reason it is well known that the tiger was brought the stone there. Some persons reported that tiger was found roaming around his grave.

His grave is in Qarqan and which is famous even today for the fulfillment of desires and wishes of the persons

who visit his grave there and there are number of events are well known which are the proof of the fulfillment of desires and wishes of the visitors due to kind grace of Allah for the sake of Sheikh Abul Hasan Qarqani.

Some persons saw him in their dreams and asked him how Allah treated with him .? He told he was given his records of deeds into his hands so he told Allah that why he did involve him in the records of deeds as He (Allah) knows well about him before his deeds that what kind of deeds will be done by him. So hand over my the records of deeds to Keramin and Katibeen (the two angels who are writing men's good and bad deeds in the world) in this matter so that he should always able to speak with Him (Allah).

Mohammed bin Hussain told that once he become seriously ill and was afraid of the another world upon his death and at that time he (Abul Hasan Qarqani) came to his house to visit him and when he heard his worries then he told him that he should not worry in this matter as he will be recovered soon from his illness . Then he replied him that he is not worried due to the illness but he is afraid of the death. Then he (Abul Hasan) told him that he should not be afraid of the death because he will die twenty years before him and he will be present at the time of his last hours to help him in this matter. So he should not worry with his death. After some days he was recovered from that serious illness.

After twenty years of Abul Hasan Qarqani's death Mohammed Hussain become serious ill before his death and in that serious condition of illness his son reported that Mohammed Hussain stood from the bed as to welcome somebody and he replied the Salam of somebody so his son asked him who is there before him so he replied him that Sheikh Abul Hasan Qarqani promised him to come to visit him

at the time of his death so he is present here with many pious persons and he told him that he should not worry about his death and while saying this he was died.

His date of death is available in some old versions of book Tadkirtal Awiliya (Muslim Saints and Mystics by Sheikh Farid Eldin Attar) and which is same as mentioned in the following poetry line in the Persian language.

Bul Hasan Zaib Jai Aden Jinan 424 A.H. (Abul Hasan left this world for the garden of Aden in the year 424 A.H).

79. Abu Nasser Siraj

He was great man of knowledge and pious person who was perfect in the knowledge of manifest and inner most. He was a gem of the indigent person's ring. It is very difficult to cover all details of his life and his greatness of character.

His one book Alma is very famous. He met Sirri Saqti and Sohail Tastori. He was from Tose and once he visited Baghdad during the holy month of Ramadan and at that time people of Baghdad welcomed him warmly and asked him to stay in the room of Shoneza mosque there.

He recited holy Quran during the holy month of Ramadan in special Taravi (special night prayers in Ramadan) prayers. One servant of the mosque used to put one piece of bread in front of his room in the evening time but he used to keep those pieces of bread in the corner of the room.

After end of the holy month Ramadan he left that mosque after performing Eid prayer to some un-known place. When the people visited his room they found 30 pieces of bread were there in his room. One winter night

he was explaining his disciples about the knowledge of Allah and fire was there in front of him. During his speech there was great passion in him so he did prostration of thanks to Allah on the fire but upon end of the prostration there was no damage done to his head.

He told his disciple “ The people of humility will be successful in the court of Allah and the fire will not do any damage to them.”

He used to say ” In the chest of lovers of the Allah there will be fire which can burn every thing except the love of Allah.”

There are three kinds of pious persons.

1. The Persons of eloquence.

2. The persons of innermost.

They take care of cleanliness and secrets.They control the soul and body parts of the man and also control mystic exercise of the soul.

3.Khasan-e-kuda (special people).

They take care of time and also see that one should not follow his soul.

The decency in between the presence and nearness is called manners.

When he was alive he told if any funeral is brought near his grave then all sins of the deceased will be ignored by the grace of Allah.

Due to the above reason even today it is the tradition in Tose that the people will bring their funerals for some time there and after wards they will bury the funerals somewhere later.

80. Abul Abbas Qasab

He was among truthful persons of his time and due to piety and sanctity he was perfect to find out the defects of the soul. The people used to say him spiritualist of the kingdom. A famous pious person Abul Khair was his disciple. He used to say that if the people ask you do you know Allah then do not tell them that you know Allah but say them that due to grace of Allah we have got knowledge of Allah. He told "To follow amiability of Allah otherwise we will suffer worries and problems always." If Allah wants good for somebody then he will transfer the perfect knowledge into his heart and mind and then He will seizure all organs towards him and annihilate them so that in such annihilation there will be manifestation of Allah's personality.

When the personality of the person will finish and upon such annihilation the manifestation of Allah's personality will be there and with this attribute the person will observe the creations then he will feel the creation like a ball in the universe and that ball is in motion by Allah. He told "All creations will demand the freedom from Allah but he will demand the slavery from Him because the safety of the man lies in the slavery and one who demands for the freedom then he will kill himself.

The difference between us is that I submit my wishes to Allah and you all will submit your wishes to him and you see me and hear me but I will see Him and hear Him and as a matter of fact I and you are all same and there is no difference at all.

He told the master is like a mirror for the disciple and in such a mirror disciple can look as per the light of teaching of his master and the company of master is better than 100 nafil (supererogatory) prayers." He told "It is better to eat one bite less at the time of hunger than love of the people of world. The people of world who think for honor and respect and such things are nothing and useless in the another world." He told "The Sufi or Pious person will desire for some thing or position but he does not want such things or any position because he desires from Allah to keep him away from egotism."

He told "His obedience and disobedience depends on two things. First thing when he eats food then he feels for the sins and when he does not eat food then he will feel for the worship and prayer of Allah." The meaning of the above teaching is that due to eating there will be feelings of hate for Allah and there will be feeling of sins but due to starvation there will be end of human desires and there will be feelings for the worship and prayers of Allah will be there in heart. So it is a proven fact that leaving the food is such a worship that leads towards the worship and prayers of Allah.

Once he told "While discussing knowledge of manifest that it is such a merit with it all the prophets of Allah preached the religion of Islam to the mankind. If Allah with this merit unveils the veil of the monotheism then knowledge of manifest will be ceased."

He told Allah is free from the following things."

1. Life and death.

2. Light and darkness.

He told "Do not think that the last holy prophet is not living in his mausoleum because you are dead so your eyes could not see him." He told " Allah created such persons in the world who left worldly peace and pleasure for the peoples of the world and also they left peace and pleasure of another world for the pious persons and so in this way such persons left all things except Him and they are proud for this matter that Allah granted them status of servitude in His court of providence and so in this way Allah granted honor to his slaves for this reason." He told "Until there will be problems of me and you are there then there will be insinuation and worship will be appear. If such differences will be over then insinuation and worship will disappear automatically." He told "Those who know Allah well will not have courage to say by themselves that they are persons who know Allah."

He told " Through out day and night in which the grace of Allah will fall on the mankind. Those who demand other things other than Allah are such persons who worship two gods."

He told "He does not want respect from others because it is like an immature mother who will demand respect from her young sons and daughters."

He told "The Satan is rejected by Allah and to stoning him is an act of courage and bravery." He told "On the Day of Judgement if Allah will hand over all accounts of the mankind to him then he will leave the mankind un-accounted and will settle all accounts with the Satan but I

know that this is not possible."

He told " Mankind did not know his status because everybody will look at him as per his own status and conditions so they think me as equal to them and they also think his status and their status will be same and equal."

He told "His presence in the world is a matter of pride for prophet Adam (peace be upon him) and also for the cooling of the eyes of last holy prophet of Allah. Its meaning is that on the Day of Judgement prophet Adam (peace be upon him) will be pride of him as he belongs to his generation and also it will be a matter of cooling for the eyes of last prophet of Allah as he is among his Ummat (nation)."

He told "On the Day of Judgement his flag will be bigger than all other flags and unless all prophets from prophet Adam (peace be upon him) to prophet Moses (peace be upon him) will not come under his flag, he will not agree in this matter." The author of the book says that this saying is similar to the saying of Bayazid Bustami which is available in the book that his flag is bigger than the flag of prophet Moses (peace be upon him). He told "My asceticism's lowest status is that if he took the spade in his hand and strikes on the sea of invisible then every thing from empyrean to nether regions will be destroyed and if he strikes second time with the spade then nothing will be survived." Its meaning is that in his first attempt all things will be removed which were in front of him. He told "On the Day of Judgement Allah will send one group of persons to the heaven and another group of persons to the

hell and then He will drown both of them in the river of invisible.”

No body can reach the place where Allah lives except the souls. Some persons asked him on the Day of Judgement when all persons will be sent to the heaven and hell then where the courageous persons will go? And for this he replied that for them there is no place in both the worlds. Some body saw the Day of Judgement in his dream and searched for him in many places but he could not find him there. So that person upon his awakening of his dream went to see him and explained the details of his dream then he told him “How you will find a person who did not exist there? Because I used to pray Allah that nobody could find him on the Day of Judgement.”

Its meaning is that Allah will conceal him in such a way that no body could see him there except Allah.

Once he was praying in a lonely place and at that time Muezzin (one who shouts the call to prayer) called in the mosque (Qad Qāmatis- Salāt) and its meaning is “Stand for prayer”, and upon hearing this call he told “It is difficult for him to leave his place and to go to the mosque for the prayer”. But he thought again about the Islamic Shariah law and went to the mosque for the congressional prayer.

82. Memshad Denuri

He was famous saint for the pity and mysticism. He got knowledge in the company of many Mashaiqs (sheikhs) and for this reason he was respected greatly by the people. As per historians he died in the year 299 A.H.

He used to keep the doors of his shrine always closed and no body was allowed to enter it. If he heard any knock on the door of the shrine then he used to ask are you travelers or local person.? If he would find the travelers then he used to open the door otherwise for the local persons it is kept closed for all time.

During the traveler's stay in the shrine he used to treat them greatly with his whole heartedness. If any person visits from the local residents then he would return them by saying that with your stay there will be love and affection with me and so at the time of your leaving it will be a matter of difficult thing for me.

Some persons asked him to pray for him then he replied him to reach into the court of Allah and said my prayers are not needed there. So that persons told him I do not know the court of Allah? And if you want to send me there then please inform me the address and its place. He told him that "The court of Allah is there where your existence will be finished." When that person heard his reply then he went to the lonely place and started remembrance of Allah. So Allah blessed him with great felicity.

Once there was dangerous flood came over there and all houses of the city drowned into the water but his shrine was on the higher level so there was no damage of water and for this reason all persons of the city over there for the shelter and stayed there. At that time he saw that person who came over there by sitting on his prayer mat and which was floating on the water. So he asked him "How

he got such higher position". And he has replied him that "All this was due to his bounty and due to its miracle Allah freed me from all relations and all which you are looking here is due to your prayers only."

When he heard this and he told "Now I come to know that for indigent person the endeavours are must and necessary things." After this event he decided that he will not make fun of any darwesh person.

He used to tell that "Once a darwesh asked him if he likes then he will prepare halwa (sweet) for him? And when I heard this then he suddenly told him that what is relation in between devotion and halwa (sweet)?

When that darwesh heard this he left my place by telling what relation is in between devotion and halwa (sweet) and he reached in the jungle and died there. When he came to know the details of the event, so for this reason he repented in this matter."

He told once he was in debts for some money so he was worried in this matter and heard a divine call in his dream in which it was told that "Oh : miser we will pay all your debts so why you are worried for such small amounts of loan? And all for your needs it is your work to take the loans and it is our duty to settle your loan amounts." After that he never asked the debtors for the loan amounts details and he used to pay loan amounts as per their demand.

His golden sayings are too many and so it is very difficult and tough task to gather all of them.

He told there are many kinds of idols.

Some person worship idols of their souls.
Some person worship idols of their wealth.
Some person worship idols of their wives and children.
Some person worship their industry and business.
Some persons worship their Prayers and Zakat (religious tax as a basic in function of Islam).

From the above sayings we can know well that all creations are busy in the worship of some thing or other and nobody is free from such worships. But such person will not be called the worshiper one who will not follow his soul's good and bad deeds because he will always scold his soul. It is must for the disciple to do service to his master and respect his brothers.

One should follow Sunnah (the practice) of the holy prophet by leaving all desires of his souls. He told "I never met any pious person unless I could not leave all of my knowledge and experience. Upon leaving the above things when I reached in the company of pious persons and heard their sayings then I benefited due to their blessings."

Due to the above reasons Allah blessed me and has granted me higher status. He told "If one person who met with pious person even with some lesser pride and ego then for him the pious person's company and sayings are useless for him." He told "In the company of any pious person there will be peace and goodness in the heart and in the company of mischievous persons there will be tribulations and problems in the heart.

There are following three reasons of the worries.

1. To like prohibited things as per the saying of the holy prophet that the persons like such things which are prohibited for them.
2. To know the events of the persons who are passed away from the world.
3. For the waste of the present time which is available with him."

He told such time is better for us in which we are near to Allah and away from the creations. To clear such things from the heart which are liked by the creations because such things are not good for us. If one person who gather wisdom and good deeds of the pious persons who were passed away from the world and claim himself as pious person then he will not have the higher status of pious person because Marafat (the knowledge of Allah) require indigence and requisites by saying Allah, Allah. He told there are three kinds of Marafat (the knowledge of Allah) for which one should study the following things and to think how such things were created by Allah.

1. To think about all matters.
2. Destiny.
3. Creations.

He told the meaning of jameh is that and it is added in tauhid (unity of Allah) and tafriq (dissension) is that for which Shariah Law (Islamic law) differed it and not approved it.

The way of Allah is far away and it is very difficult to have patience on it and there are problems and difficulties on it. Its meaning is that to get the knowledge is very

difficult thing and on its way it is very difficult to have patience for the troubles and difficulties. He told wise persons get wisdom by thinking and by following silence.

The souls of the prophets are busy in revelation and observation. The souls of truthful persons are in the nearness of Allah. He told "While cleansing the heart one should do the acts which are liked by Allah and to keep away from the mankind is called mysticism."

He told "The mysticism is in between choice and un-choice and the name of it is called expression. To leave un-necessary things is also called mysticism. To leave the thing which is liked by soul and heart is called trust." He told "To pray in the condition of hungers and to sleep when there is no energy is called indigence. Allah does not keep the darwesh person free from the following things.

1. To give him strength.
2. Or send death on him.
3. So that he will be free from all troubles and difficulties."

At the time of his death the persons asked how are you.? Then he told them what you are asking with me.? The persons told him to say kalima (Islamic creed) so he changed his direction towards the wall and told "I finished myself fully for your sake and so this is the reward of keeping you as my friend." He told again "Since thirty years the heaven was presenting before me but he never liked it. And since three years I have lost my heart but I never wished for its recovery as truthful persons wish to

annihilate their hearts in the personality of Allah." He said this and died.

83. Abu Ishaque Ibn Sheban

He was a famous sheikh and was great worshiper as well as a mystic and pious personality of his time.

In his entire life he was busy in ecstasy and meditation. Sheikh Abdullah Bin Mubrak told he was a symbol of Allah among the indigent and pious persons.

He told he was in the company of Abdullah Maghrabi for the period of 40 years but in that period he did not ate any normal food of the general persons. He never lived under any roof except the roof of Ka'ba in Makkah. But during that period his nails and hairs did not grown nor his dress became dirty. For the period of 80 years he never ate any thing as per his desire and wish.

He told during the journey of Syria he desired to eat red lentil then at once a pot of red lentil came over there for him and he ate it too much.

After that when he reached the bazaar of Syria and saw some pots were kept there and when he saw them one person told him that these pots are full of wine so he thought it is his duty to break them as per his knowledge and wisdom so he broke all the pots of wine. Upon breaking the pots the wine was flown on the road.

The man who showed him the pots of wine thought him the local ruler so he did not said any thing to him. But when he come to know that he was not a local ruler so for this reason he caught him and took to Ibn Tarin.

Ibn Tarin who heard all the details of the case and he ordered punishment of the canning for 200 times and imprisonment. So he was imprisoned for the many years for the above reason and once Sheikh Abdullah passed from there and contacted him and on his recommendation he was freed from the jail.

After wards he went to see sheikh Abdullah and he asked him why he was imprisoned there. And he replied him he was punished for canning for 200 times due to eating of red lentil too much and was imprisoned there and also he explained him the difficulties which he had undergone for the above reason. When heard all the details of his case and he told him that the punishment for him in that case is less than his mistake?

When he went to the Hajj and visited Medina Munawara and visited mausoulum of the prophet and said Assalam Alaikum and received reply of "Walikum Salam son : Ibn Sheban." From there he went for the Hajj and he performed many Hajjs.

He told once he was in the bath room and saw a beautiful person who called him why he was wasting his time for the cleaning of the outward filth so he should go outside and take care for the cleaning of inner most and also to clear all interests from the heart except the love of Allah.

I asked him are you man, jinn or angel because I have not seen such a beautiful person before. He told he is not man, jinn, or angel but a dot of ba (second letter of alphabet of Arabic language) of Bismillah. I asked him is this kingdom belongs to him then he told me I should leave

the place and see his kingdom which is available outside. He told the knowledge of destruction and life depend upon the sincerity of the knowledge of unity of Allah and servitude and all other things which will leads to the wrong path and near disbelief. He told the freedom of personality can be obtained with the sincere worship of Allah. So firmness in the worship will keep us away from all things except the love of Allah.

He told oral sincerity will not create purity in the worship so for this reason Allah will create troubles for him and his position will go down in the mankind.

He told one who will leave the company of the pious persons then he will become a man who will make false challenges and for this reason Allah will disgrace him in the mankind.

He told to keep away from the bad things and for this matter one must know the Islamic rules and regulations.

That person is mean one who is not having the fear of Allah and when he will do any favor to any body then he will disclose his favor to others so for this reason such person belongs to category of mean and lower persons.

Humility is the symbol of pious persons and the contentment is guarantee of the freedom.

If there is fear in the heart then there will be no love of the world will be remain there in the heart.

The trust is a secret matter between man and Allah which should not be disclosed to others at all.

He told one who worships Allah more in the mosque and for this reason on the day of judgment Allah will grant

him position in the heaven.

One who meets his Muslim brothers for the sake of Allah and for this reason he will meet Allah in the heaven.

When some persons requested him to pray then he replied him that how he can pray as it is difficult for him to oppose the time.

One person asked him for his advice then he told him “To remember always Allah and if this not possible then he should always remember his death.”

84. Abu Baker Saidlani

He was great source of mysticism and abstinence. He was also great personality who work hard for the willingness of Allah and piousness.

He was from Persia and was died in Neshapur in the 1340 H.

Shibli used to respect him greatly.

He told “Allah made the world with great wisdom and in which every body will be benefited according to his capacity and endeavors.” He told “It is must for human beings to follow the path leading towards Allah and if it is not possible then they should adopt the company of pious persons who are friends of Allah and who will help them to lead towards the path of Allah so that one can be successful in both worlds. While adopting good deeds and avoiding bad deeds and in this way one should be keep away from the darkness of ignorance. “

He told “One should keep away from such knowledges which will keep him away from Allah and gain from such

knowledges will leads him towards the destruction and astray."

He told "One who will follow the truth in between him and Allah then he will keep away from the mankind."

He told "Allah created many creatures and also made many paths which will lead towards him and every body as per his capacity and endeavour will opt one way or other and with which he will reach towards Allah."

He told "There is way from Allah towards mankind but there is no path from the mankind towards Allah."

He told "By establishing strong relations with Allah one should have to reduce his relations with the mankind."

He told "The best man is one who thinks other person better than himself and also he should think that such person's path will lead towards Allah and such path is better than other paths."

He told "In the condition of trust one must check defects of his soul and also thinks the favors of Allah for him."

He told "It is must for every body to use all his actions and movements for the sake of Allah. Except in case of emergency such actions and movements should be used for the worldly requirements and one should always control his tongue from the useless talking."

He told "One who will not adopt silence then such person will involve in worst things even if he stays in the lonely place."

He told "One who will demand help for the same sex and keep away from other sex is called the disciple."

The life of disciple is depend upon of the finish of his

soul and life of the heart. Because the life of heart will cause the death of the soul.

Unless there is help from Allah one can not get the freedom from inordinate appetites.

He told "One will not get friendship of Allah if there is no intention and belief and also if he will not be free from other things except Allah and also he will not be safe from the problems of his souls."

He told "It is best grace for man to get the freedom from his soul because the soul is only the veil in between Allah and man."

Unless there is no finish of the soul one can not know the reality of almighty Allah.

The death is one of the doors for the journey towards another world and without which there will be no reach towards Allah.

He told "All universe is veil and an enemy to me but in them I can not do any thing and I am helpless."

He told "In any work if there is hypocrisy and show so for this matter one should not be proud of it."

He told "Always be courageous in life because it is main of all things and all results are depend upon it. One can get all things with the help of courage only as courage is the feeling that you can win."

Upon his death the disciples put a tablet on his grave many times but every time it was used to get lost.When it was informed to Abu Ali Wafaq then he told them "As he used to keep himslef away from the mankind so Allah wants to keep him away from the mankind upon his death.

So please avoid any thing in this matter."

85. Abu Hamza Mohammad Bin Ibrahim Baghdadi

He followed the solitude way of life but he was respected greatly by sheikhs for his greatness. For this reason pious persons also respected him very much. He was perfect in exegesis of the holy Qu'ran and Hadith (tradition of the holy prophet).

His teachings and advises were also perfect and he was always busy in his teachings of Islamic knowledge and advises in Resafa mosque in Baghdad.

He was a disciple of Harith Mahasabi. He was trained in the company of Sirri Saqti and Abul Khair Nasij. Imam Hambal used to ask his opinions in case of any problems in the Islamic matters. He was died in the year 289 H.

Once he visited Harith Mubarak who was famous darwesh and he was wearing fine dress at that time and there was a cage near him in which there was a bird in it.

When the bird told some thing then Abu Hamza cried in loud voice and told "Labbaik Ya Sayyadi" "(Welcome Oh : Master.)" When Harith heard this, he became very angry and he took a knife to kill him but the disciples requested him to avoid such act. But Harith was in great anger and told him "Oh! Abu Hamza be a Muslim" and the disciples told him that we think him a great pious person but you are treating him as a kafir (an unbeliever) and insulting him. Harith told them "I myself also think him a great pious person and his piety is known to me too and I also know that he is in inner most in love for the unity of

Allah."

But why he did such an act which is similar to the act of sweet makers and why he did cry on the call of a bird as lovers of Allah will get peace and comfort from the holy book's verses because Allah never annihilate into any person's body and also it is not legal for Allah to annihilate and mix into any person's body. When Abu Hamza heard the above comments, he told him "His action and saying is according to a group which is not on the right path so I repent for this mistake in this matter."

He told I witnessed Allah by force then Allah told me " Oh : Abu Baker do not follow doubts and do not become the brother of mankind."

But when this saying reached to the people and for this useless saying he was given many punishments and he also underwent many hardships and problems for this reason.

He told "The friendship of indigent persons is very difficult so except the people of trust no body can bear them." If there will be help from Allah for any one then for such person it is easy to follow the right path. One who adopt the path of Allah by source and logic then such person will follow the right path for some time and he will also be away from the right path for some time.

He told one who get the followings three things by grace of Allah then he will be safe from problems and difficulties.

1. To live empty with stomach.
2. To adopt Contentment.

3. To follow indigence always .

He told "Upon fulfillment of duties your soul will be safe and secure."

The true sufi is one who is firm in the following things.

1. He will face insult after respect.
2. He will face poverty after richness.
3. He will become unknown after fame.

If there will be no such things in any sufi then such person is not true sufi. He told the starvation is gift from Allah which should be acceptable to me.

When I come to know that there will no such starvation than me in the world so I accepted it happily and adopted the right path. He used to talk in sweet tone upon serious thinking so one day he heard a divine call in which he heard " Oh Abu Hamza you used to talk upon thinking in sweet tone but it is better for you to stop talking and do not show your sweet style of talking in nice tone to others. "

Upon this incident he stopped talking and died in the same week but some persons told he died due to falling from the pulpit in the mosque while he was delivering Friday sermon.

86. Abu Ali Daqaq

He was perfect personality in mystic knowledge and truth as well in love and sincerity of Allah. He was also perfect in exegesis of Qu'ran and prophet's traditions. His sayings and teachings were very tough and hard and due to the same reason it was difficult for the general public to

understand them. It is not possible to cover all details of his mystic exercises and miracles in the books.

He got knowledge of innermost in the company of many sufi masters. Due to his depth of feeling the people of his time given him the title dirge chanter of the nation. He has spent his early life in Maru and one saint of his time has disclosed that once he has seen the Satan in very sad conditions and he was pouring the soil on his head and so he has asked him what is the problem and difficulty with him and why he is in such a bad condition. Satan told him "The robe of honor which he was demanding form Allah since seven hundred thousand years, that robe of honor was given by Abu Ali to the shop keeper of flour in Maru.

Sheikh Ali Framodi told "On the Day of Judgement when Allah will ask him what good deeds he has done in the world then he will have one answer with him that he was lover of Abu Ali Daqaq and was his great admirer in the world."

He used to tell "The trees which will grow itself and for them no body will provide water and look after them and on them the leaves will grow. But usually there are no fruits on those trees and if there will be fruits then such fruits will be tasteless and useless and in the same way without the service of the master there will be no benefits to the disciples. This is my saying but I also heard the same from Abdul Qasim Nasarabadi and also he had heard this saying from Abu Baker Shibli. The pious persons in all periods heard the above saying from the saints who were passed away before them."

He told “When he used to visit Abul Qasim Nasarabadi then he used to take bath and he remembers well that he never visited him without taking bath.”

He has stayed for long time in Maru and he was busy there in the preaching of Islamic teachings and after that he has visited many other places and in all places he was busy in the work of preaching of Islamic knowledge.

Once he had no dress to wear with him so he reached the shrine of Abdullah Omer in nakedness and one person recognized him there and respected him greatly then other persons also recognized him and they reached to him slowly and took him under their circle and they requested for the preaching but he refused their request, but those persons again requested him for the preaching and he refused again their request in this matter and upon several requests he went to the pulpit and told *Allah-o- Akbar* (Allah is great) in the right direction and *Wallahu khair wa Abqa* in the left direction and after this he told *Rizwan Min Allah Akbar* and due to such sayings there was intoxication and condition of un-consciousness on the persons who were present in that gathering and there were also loud cries and weeping from all directions and many persons were dead. In that condition he get down from the pulpit and left to some unknown place.

When the persons became normal then they buried the dead persons in the grave yard and they searched for him but they could not find him. From there he went to Maru and stayed there for some time and then he reached to Neshapur and settled there permanently.

Once one darwesh was present in his service and saw he was wearing Tabri turban which was very beautiful so he liked it. He asked him "The meaning of trust", and he has replied "To leave the desire of men's turban is called trust." He told this and gave him his turban as gift.

He told once he become ill in Maru and during this period he decided to go to Neshapur in that condition but he heard a divine call in which it was told "Do not leave the place because one group of jins is coming to see you to listen your preaching of Islamic teachings as they liked your teaching style and unless you did not preach and satisfy them then you should not leave this place."

It is said that in gatherings some thing will be there and which will attract the attention of the persons unnecessarily and for it he told the modesty of Allah demands that such thing which is available may not finish.

One day he was preaching on the pulpit in which he was explaining about human errors and defects and he told the following are human errors. All these qualities are not good for the human beings so we should keep away from these defects.

1. Cruelty
2. Ignorance
3. Show
4. Greed.

In that gathering one darwesh was there and upon hearing the above human defects then he told him that in spite of all these human defects Allah likes his friendship and this is best quality of human beings. When he heard

this he told him you are right and your saying is as per the Qu'ranic verse from the Sura No.5 Al-Maidah {يحبهم ويحبونه} المائدة and its meaning is that Allah loves them and they also love Allah.

Once he told three times Allah, Allah, Allah during his preaching time so one person from that gathering asked him what is Allah? So he replied that "He do not know." Then that person told him "When he do not know Allah then why he is repeating Allah's name many times?" So he replied that person "If he do not call His name then to whom shall he call?"

One shopkeeper used to visit his shrine and used to eat food with indigent persons there and also he used to bring some food in the shrine for the indigent persons. So in this way he was serving indigent persons since many years.

Once he told about him that "He is a man of innermost quality" and in that night he saw in his dream a grand palace in which many pious persons were present in the gathering but despite of his hard try he could not reach there and at that time that person came over there and told him "On such ways the lions are kept behind of the foxes." He told this and helped him to reach on the roof of the palace.

On the next day when he was on the pulpit and that person came over there. So he told the persons "To provide him the way so that he can reach near to him because if he was not there in the previous night in that gathering then he was not successful there" and when he heard this then he told him that "Every night he used to be

present there but he did not disclose this secret matter to any body. But you were present there only one night and you have disclosed this matter to all and due to this reason he has insulted him."

Some body came over to see him and told him that he reached there for his visit after facing many hardships of long journey so he replied him "To cover the journey is not credible because it is better for human beings that they should be one foot away from their souls so that they can get their goals. Some body complained him that satanic apprehensions give him more troubles to him then he told him "To remove the tree of relations of the world so that no bird can sit over there on the trees." Its meaning is that to leave the world so that he can be able to control the Satanic apprehensions from the human heart."

Once his disciple who was a business man and he become ill so he went to see him at his place and asked him the reason of his illness? The person replied him when after ablution he started Tahajjud prayers (supererogatory prayers in early hours of morning) and he felt severe pain in his waist and also there was severe temperature in his body. When he heard the details he was very angry and told him "Why he has prayed Tahajjud prayer (supererogatory prayers in early hours of morning) as it was not useful for him. It is sufficient for him to leave his worldly desires and wishes and this is better for him than the Tahajjud prayers. (supererogatory prayers in early hours of morning).If he follows this then he will not have pain in his waist otherwise he will face such

problems with him and his act will be similar that if there is problem of pain with him in his head then he is applying medicine on his foot or if his hand is filthy then he is washing his shirt's sleeves and for these acts there are no good results to remove headache or to remove filth from his hand." Once he has visited his disciple who was eager to see him since long time. So he was very happy to see him at his residence and he has asked him "How long he will stay with him and when he will leave his house? And he has replied him that "He had just arrived there and he was happy to see him and his question of leaving from there is not good as still his pleasure of visiting him is not yet finished from his heart."

"Once one darwesh was sitting near him and he sneezed and then he told "*Allah Yarhamuk* (May Allah have mercy on you) and when that person heard this and left the gathering so the persons asked him what is reason of leaving the gathering? And that man replied that "He was in desire of Allah's grace in the company of the master as that desire is already fulfilled here so he wants to leave this gathering."

Once he was wearing a good looking dress and at that time Abul Hasan Nuri came over there so he asked him smilingly "Oh: Abul Hasan for what price you have purchased your dress." Then he cried in loud noise and told him that "He has purchased it for the cost of the whole world and it is very dear to him so he will not accept all heavens in exchange of his old dress." When he heard his reply he told while weeping that "Next time he

will not joke with any darwesh person." He told one day a darwesh came over to his shrine and requested him to provide a place in his shrine so that in that place he can die there. He provided a place for him and when he reached there he started saying Allah, Allah and he was hiding in some other place and watching him so that darwesh told him "Oh : Abu Ali do not disturb him so he left that place and after some time that darwesh died by saying Allah, Allah. I went out side of the house to send some body to bring funeral items for the dead body of the darwesh but when I returned back to the house and could not find the dead body there. So I was in great surprise and due to this reason I prayed Allah. "Oh Allah due to your grace I met an unknown person who disappeared after his death so please inform me the secret in this matter? And after that he heard a divine call in which he was told that why you are searching for him to whom the angel of death could not find upon his search and angels, hurries also could not find him so why you are searching him? And he asked "Oh: Allah where he is available now? And he heard divine call in which he was told that he is there in the gathering of truth with the Powerful King.

He told once he saw an old person in a deserted mosque and he was crying and blood was passing from his eyes instead of tears and the floor of the mosque was filled with the blood. I reached near him and asked him be kind on his condition and to stop crying. So that person saw me and told me "Oh young man, my power was finished in his desire to look Him."

He also told me another event of a slave with whom his master was angry and he had removed him from service but upon the recommendation of some persons his master forgave his mistakes but in spite of that the slave was always busy in weeping. So the persons asked him why he was always busy in weeping as his master already forgave him. But he did not reply in this matter and he was silent. The master told that because he want his willingness and without his help he is helpless and nothing. Once a person came over to his shrine and asked him if the feeling of sin is there then for this reason one will lose purity of the body or not? And by weeping he asked his disciples to reply him in this matter. So Zain Islam want to reply that thinking of sin will not effect outside cleanliness but it will finish the inner purity. But due to respect of his master he could not reply in this matter.

He told once there was severe pain in his eyes so he in un-easy and in trouble condition and he was slept in that problem and he heard a divine call in which it was told "Is Allah not enough for His slaves." And when he woke up and there was no pain at all in his eyes.

He told once he forgot the way in the jungle so he wandered here and there for a period of fifteen days and afterwards he got the way and he met an army man who gave him a drink and its strange effect which he could not forget in his heart even after a period of thirty years. Among his disciples who were strong and heavy and for them he gave instructions to have bath with the cold water in the winter season on daily basis in the morning time but

the weak disciples were exempted from it. He used to tell that "Every person should do work as per his power and capacity." He told "One who want to become the grocer then he will require many vessels but one who want to sit in a corner of his house then he will require some things only. If one who wants to get knowledge for pride, show and worldly benefits then there is need of more knowledge. If we want to get it for the next world then one should know the rules and regulations of the servitude and one should act upon his lesser knowledge which will make him successful in this matter."

Some body invited him in Maru and he was going there and on the way he met an old women who was saying. "Oh : Allah I am passing through starvation inspite of many children with me and I do not know what is the reason for it." Upon hearing this he went away silently from there and reached to the house of the host in Maru and asked him to bring some food in the dish and the host brought more quantity of food in the dish as the host thought he need it at his house but actually he has no house to live. When the host brought the dish full of many food items then he put the dish on his head and went away to the house of the old woman and gave her the food dish. This humility and lowliness is given by Allah to some of his slaves by His grace and the general persons not get this great quality in them.

One day he told "If on the Day of Judgement Allah will sent him to hell then the non-believers will be happy to find him there and their friends will make fun of him and

they will ask him what is the difference in between us? Then he will reply them that the men of courage will not care for the heaven or hell and this is Allah's rules and regulations." When it will be the time of dawn and so its light will separate us and there is no grace which was not spoiled by the time. The author of this book says that his following saying is very strange and the details are as follows.

If I know that on the Day of Judgement there will be another step before my step then I would have not done my acts. The author of the book says he may have told this saying when he was busy in the servitude and in case of his divine care.

Once he was in great gathering of the Eid festival and at that place due to his passion he told "Oh: Allah I swear in the name of Thy grace that if I would have known that on the Day of Judgement if You will look upon another body before me then my soul will leave from my body." The author clarified in this matter that he wants to say about the Day of Judgement for which there is no time limit and if there is no time limit then to look before and after is not possible. But this saying's explanation is also a matter of mystery and secret. That there is no morning and evening time for Allah.

He told "For personal benefits do not have enmity with the creatures because personal enmity will lead towards the claim of the vanity. In this way you can claim that you are not lower than others and also you do not belong to some body and in such matter you have to prove that

Allah is not your Lord and then who is your Lord? He told "You have to spend your life as a dead person who was passed away from this world before three days ago."

He told "One who could not become the sweeper of his lover's house then he will not become his lover." He told "One who is fond of other than Allah then he will lose the friendship of Allah and to leave remembrance of Allah and follow remembrance of others so this is a matter of useless thing." He told "Disciple's opposition of his master will disconnect his relation with the master. If the disciple is against of his master's sayings and deeds then the company of his master is useless for him. The repentance of disobedient disciple will not be accepted by Allah due to disobedient to his master."

He told "Bad manner is a tree and its fruits are useless." He told "Due to disobedient work in the royal court the higher status person will become the court watch man and also if he misbehaves there then he will be sent to the desert for the work of camel driver. The person who will disrespect

Allah will face his bad result soon."

He told "Without source of teacher and master no body could reach the way which leads towards Allah. In the beginning one who will not follow perfect teacher and master then he will not get the knowledge of mysticism." He told "The service and piousness is there up to the entrance of the court but there is fear in the court and in the nearness there will be sadness but after this there will be annihilation and for this reason the condition of friends

of Allah will become peaceful and happy with the help of mystic exercises and endeavors and their out side condition will turn to be the same as before."

He told "The disciple who is away from worries and (Hamm) visible worship from the beginning and for this reason he will lose his courage at the end." The meaning of hamm here is to engage in the visible worship and the meaning of courage is that one should attach his innermost with the help of meditation.

The demand (for Allah's) happiness is more than the intuition and discovery because in intuition there is danger of life and in demand there is hope of meeting. He told meeting will not be possible by efforts and worship as it is a natural thing. As Allah told in Qu'ran which is as follows and its meaning is as follows. "We keep them as Our friends and they also keep Us as their friends." In this matter Allah has not mentioned the worship and sincerity but mentioned only love.

He told that "His difficulty of today is more than the problems of the hell. Because on the Day of Judgement the reward of people of hell will be ceased there but my precious time of today is being finished in the observation of Allah so my problems are more than the problems of the peoples of the hell."

He told "One who will avoid illegal things and such person will be rewarded for heaven and one who will leave the demand of more will get the nearness of Allah."

He told "The courageous person will not get the status and position with the help of courage and one who get the

status and position then his courage will demand that upon getting status he should leave the same.

He told "The thing which is given by Allah without demand to his slaves and which will enlighten the soul."

He told "One who has spent all his life in disobedience of Allah and if Allah gives him palace on the Day of Judgement then he will feel sorry and when he will remember his disobedience then his pleasure of heaven will become hell for him.

And one who did one good deed with truthfulness in his whole life so Allah will send him to hell and when he will remember his deed there then the fire of hell will become cold for him. So that person will feel the pleasure of heaven in the hell."

He told "If any person will demand the visible things so such person will be accounted for it but if any person who will demand the invisible things then he will not be accounted for it."

He told "If Allah brings punishment on any person and this is also His sign of power and nature because the mankind is deserves it. If he forgives a man then this shows His grace because against His grace the sins of the world are like small items."

He told "Such person is un-lucky one who sell his next world for the benefits of this world." One who will hear this Qu'ranic verse then for him it is easy to die on the way of Allah.

{ولا تحسبن الذين قتلوا في سبيل الله أمواتا آل عمران 169} (Think not of those Who are slain in

Allah's way as dead.)

He told "To follow (إيـاك نـعبـد } (5 الـفـاتحة) is as per Islamic law and its meaning is that Thee do we worship and (وإيـاك نـستعين (5 الـفـاتحة) (Thine aid we seek)"

He told "If you have sold heaven to Allah then it is not good for you to re-sell it to others because this purchase and sell is not legal nor it will give benefit if you deal with other persons."

He told "There are three kinds of status.

1. Question.
2 Prayers.
3. Praise.

Question is for those who will demand for the world. Prayer is for those who demand for the next world. Praise is for only Allah.

There are three kinds of benevolence.

1. Saqa (benevolent).
2. Jud (bountiful).
3. Esar (selflessness).

One who accepts Allah for his soul then he will be called the man of benevolent. One who accepts Allah for his heart then he will be called the man of bountiful. One who accepts Allah for his life then he will be called the man of selflessness. One who avoid right sayings then he is like a dumb Satan.

He told "To avoid the company of the kings because their nature is like children but their powers are like tigers."

He told{ لا تحملنا ما لا طاقة لنا به } البقرة286 and the meaning of this Qu'ranic verse is that (Our Lord lay not upon us a burden greater than we have strength to bear) and the writer of the book explained its meaning here to demand safety from Allah to keep one away from separation and severance.

He told humility of rich persons is honesty for the pious persons. The pious person's humility is deflection for the rich persons. He told for students the angels will spread their wings for them so from this we can imagine what the reward Allah will give for them for their cause. And to acquire knowledge is obligation and in this way to demand for Allah is also obligation.

He told the disciple should avoid to follow his soul and sleeping. When the prophet returned back from accession he could not sleep till his last age because his heart was changed.

He told when prophet Ibrahim (peace be upon him) informed his son prophet Ismail (peace be upon him) that in the dream he was asked by Allah to slaughter him then he told his father that it was better if he would have not slept and then he would have not seen that dream. He told "The look of Allah is possible in the world through mystery and symbols but in the another world we can look Allah by our eyes."

Once he was preaching about escalation and one person asked the meaning of it so he told "Have you not heard that in Madina some person has killed a man by strangle so it is called escalation."

In his last days he used to stay on top of his house which is near his grave and now that building is known as "Bait al Maftooh" and he used to say at the time of sunset while looking the sun "Oh : you travel in all kingdoms and what is your condition today? How you will travel around the countries and angel of death and so tell me how you seen such a person like me who is a lover of Allah and eager to see Allah? In this way he used to talk like the above at the time of sunset. During his last days his sayings and preachings were become very tough and hard and for this reason the persons were unable to understand his sayings and advises. For this reason there were only 17 or 18 persons who used to attend his meetings. Ansari told when his sayings and preachings became very difficult and hard to understand then in his meetings no persons were available to hear him so there was great decline of persons in his meetings.

In the condition of mastery in his hymns he used to say "Oh Allah, treat me helpless like an ant or dry grass and forgive me due to your kind grace. Oh Allah, save me from disrespect in the mankind because I used to sat on the pulpit and said many un-necessary things. If you want to disrespect me then send me to the hell in the sufi dress so that I will suffer there in your grief." Oh Allah, I have converted my deed of actions into black due to many of my sins and also converted my white hairs into black so do not look my sins and keep respect of my white hairs." Oh Allah, one who knows you then he will not be away from your demand while he knows well that he will not

get You. Oh: Allah if You grant me heaven by your grace then it will not be possible for me to remove from my hearts the mistakes which I have done by me in Your worship. Upon his death Abul Qasim Qashiri saw him in his dream and asked him what Allah had done to him and he had replied that " Allah was kind enough to me and overlooked my mistakes and sins. But due to one of my sin which I have committed in the childhood for which I have regretted there greatly and there was perspiration all over my body and my face was also down due to this reason. He told his sin was that he saw a young boy with lust when he was young in his childhood."

Once a pious person saw him in his dream in which he was in condition of unrest and weeping so he asked do you want to come again to this world then he replied "Yes and not for his welfare but he want to come back to the world to lead the mankind towards Allah and also to give them the information and details of next world."

Some other pious person asked him in his dream what is his condition there in the next world? And he told first Allah accounted his all good and bad deeds and then forgave me due to his kindness and grace."

87. Abu Ali Mohammed Bin Abdul Wahab Saqfi

He was leader of sheikhs and most popular person in Egypt. He got knowledge from Abu Hafaz and Hamdoun Qasar. He was perfect in the knowledge of inner most and manifest. So he was famous pious person of Neshapur during his time.

All learned people accepted him as their great leader. When he turned towards sufism then he left the knowledge of manifest and got busy himself in the worship and in the exercises of Sufism.

In his neighborhood there was a pigeon player and once he thrown a pebble on his pigeon but it hit on the forehead so there was too much blood flown from his forehead due to serious injury.

When the disciples saw this and they were angry in this matter and they wanted to report to the local ruler for the punishment of the pigeon player. But he prohibited them in this matter and asked them to give him a branch of tree and to convey his message to use the branch of the tree to handle the pigeons instead of the pebbles. He told once "I saw a funeral in which there were three men and one woman who were carrying a funeral. So I went to the side of funeral where the women was holding the funeral on her shoulder and asked her to leave and I hold the funeral on my shoulder and carried it up to the grave yard while changing the hold of the funeral on my shoulder with others.

In the grave yard he asked the woman were there no persons available in your locality to help you in this mater and she replied him there were many persons available in our locality but no one is ready to carry the funeral of this person on their shoulders as he was a bisexual person. So for this reason all persons tried to ignore this funeral except these three persons and myself. When I heard this story I was in great shock so I have given some amount

and wheat to them for their help to carry the funeral to the grave yard and in that night I saw the face of deceased person in my dream which was shining like a sun and who was wearing a decent dress and was smiling and he told "I am bisexual person and due to hate of the mankind Allah blessed me."

He told " If any person who is the master in all knowledges and live in the company of pious persons but he will not get the status of pious person unless he will not do mystic exercises of his soul as per his pious master direction's and also for the teaching of manners for him they will first teach him the benefits of service and company of pious masters.

They also teach him the following.

To keep away from the prohibited things and they will teach him to keep him away from evil things of action and also teach deception of soul and arrogance and for which warning is given to him. Because one who will not act upon these things then he will become a negligent person so for this reason we should not follow such a person.

One who is away from the right path so from such person we should not keep any hope in this matter.

One who is not aware of manners so from him if we could expect any manners then it will be a useless thing.

The person who will not care for the respect of his master so he will be keep away from grace and favors of his master.

He told "One who want to correct the actions and deeds

then he should follow Sunnah (the tradition of the holy prophet) of prophet so for such person the sincerity of inner most is must in this matter.

For the righteous persons the following four things are very important.

1. Truth in sayings
2. Truth in friendship
3. Truth in trust
4. Truth in actions.

He told " The knowledge of life depend on the heart because it keeps us away from the darkness of ignorance and also knowledge is light of the eye because it is light in darkness."

He told " To busy in the world is matter of great destruction and to keep away from the world is difficult matter and he told do not sell the religion for the worldly matters."

Because in future the time will come when the Muslims will be happy in the company of hypocrite persons.

88 Ali Ahmed Bin Mohamed Rudbari

He faced many difficulties in his efforts and in observation and but he was perfect in worship and miracles. He spent his most time of life in Egypt but he was from Baghdad. He got favor from Junaid and was trained by Abul Hasan and he was died in the year 328 in Egypt. He told once upon death of one darwesh he tried to put some soil on his forehead but when he tried to do it then the darwesh opened his eyes and told him "Oh : Abu

Ali One who blessed me and before Him you tried to insult me so he asked him how indigent person will be alive after his death?. And he replied him yes he will be alive without any doubt because the friends of Allah will never die and on the Day of Judgment when Allah will favor me then I will help you and prove my saying as correct.”

He told “The Sufi persons are not interested in promises and will not face fear at the time of observation.”

He told “For the period of many years I was undergone such condition in which I feel no satisfaction upon my cleanliness so I used to try for it again.Once I cleaned my self before sun rise but due to no satisfaction I tried for eleven times but not satisfied in this matter and during this time the sun arose and due to this reason I was in sorrow condition for not doing worship for this period. So I prayed Allah for my peace of mind and heard a divine call in which it was told there is peace in the knowledge.”

He told “To use woolen dress is cruelty on the soul and to follow Sunnah (the tradition of the prophet) and to leave the world is called Sufism.”

Sufi is one who even after ten days of starvations will not be ungrateful to Allah and to leave all the doors except the door of Allah is called Sufism.

And he told “Sufi is one to whom if Allah will disgrace him 100 times but he will be at His door and he will never break his relation with Allah.”

He told there must be balance in between hope and fear because these two things are like two arms of the cock and

if any of it will become useless then the other will also become in active and not adopting hope and fear is like polytheisms.

He told “Not to be afraid from any thing except Allah is fear and not expect any thing from any body is called hope. The name of firmness of heart is called unity of Allah.”

The meaning of complete faith is that in which one should think Allah as most powerful and mighty.

He told” The pious persons will like courage because the people of courage also like it.”

He told “We have reached on the way in such a place which is sharper than the edge of the sword and if there will be any mistake then we will reach to the hell.”

He told “If we could not find His watching then we will not live.” He told “There is order for miracles for the prophets and in same way there is prohibition for the pious persons for not to disclose their miracles and their position are also not to be disclosed. One who follows the path leading towards the unity of Allah then he will be away from the hell”.

The heart will get wisdom if one will be away from the world and richness of the world. He told ” We can get censure and revelation from the soul.”

He told “He want to be away from ecstacy because there are many problems in it.”

The following these three things always cause problems.

1. Illness of Temperament.
2. To follow always one habit.

3. Bad company.

The meaning of illness is that to use illegal and doubtful things.

The illness of habit is to hear and do back biting.

The illness of company is to sit in the company of bad persons.

He told "Man is not free from the four things of his soul which are as follows.

1. Grateful for grace
2. The Sunnah (the tradition of the prophet)
3. The love in which patience is required
4. Disgrace which is regretful.

Modesty is adviser of the heart. The best thing from all is to keep modesty from Allah.

He told during condition of ecstasy one should see the lover and also come to know the secrets of ecstacy. There is relation in between attributes and celebrated One. And in which if you look for skills then there will be regret and if you see Him then you will become His lover.

He told "Disciple is one who is always content for his willingness of Allah."

The brave is one who will not demand any thing in the both worlds except Allah.

The company of bad persons is a great problem for the pious persons.

At time of his death while keeping his head on the lap of his sister he told "The doors of sky are open and the angels have decorated the heaven and they are saying we will take you to such a place which you never dreamed.

The hurries are waiting for my look but my heart is saying it is good for you that you do not see other things except Him as you have spent most part of your life for Him. So now I will not demand any thing except Him and also I do not accept the bribe of the heaven and saying this he was died.

89. Abul Hasan Ali Bin Ibrahim Jafri

He was great spiritual leader and also best source for the wisdom and knowledge. He was from the Egypt but he spent most of part of his life in Baghdad.

He told "The real Sufi is one who is away from the mankind and upon reaching nearness of Allah then one should leave the nearness of the mankind."

Ahmed was his disciple and he performed sixty hajjs along with him. He used to wear pilgrim robe for hajj from Khorsan. Once he told some thing in Makkah in the presence of Sheikhs of Makkah which caused angered for them and for this reason he was asked to leave Makkah.

Then Sheikh Abul Hasan told his door keeper not to send any young man from Khorasan in his presence. After some time he visited Baghdad and went to see Sheikh Ahmed but the door keeper told him that Sheikh had prohibited him to visit him.

Upon hearing this Ahmed become unconscious and upon becoming normal he was there for the long time. Once Shaikh went out side of the house and saw him there and told him "For your mistake it is punishment for you to go to Roman city of Tartos and graze the pigs there for a

period of one year in the day time and do worship the during the whole night in the lonely places. So upon his instructions he had completed the task in one year and returned back in the service of his master.

Upon reaching his house his master immediately come out of his house and welcomed him warmly and he told "Oh : Ahmed you are my child and light of my eyes." Upon hearing this remarks Ahmed was very happy and went to Makkah for the performing of hajj there.

When he reached Makkah the sheikhs welcomed him warmly and they told him "You are our child and light of our eyes". He told in his morning hymens he used to say "Oh: Allah I am pleased with you but so are you also agreeable with me or not and at that time he heard a divine call in which he heard "Oh: Liar if you were agreeable with us then you will demand willingness from Us." He told he used to complete his daily recital from his youth period and when ever it was ignored by him then he used to get punishment from Allah.

He told "I asked with many Sufis what is definition of mysticism? And all of them told him to leave the things which are dear to us. " He told "When I looked my heart I find its status greater than others and when I looked the people of respect then I find my status greater than others."

He told our condition of unity of Allah depend upon the following five following things.

1. Habits.
2. Firmness.

3. Separation.
4. Contention for dignity.
5. Forgetfulness.

It means to ignore the knowledge which you did not know.

Not to search for the things which you did not know.

To avoid all things and follow the path of Allah.

He told without Allah's help nobody will get His love and affection.

Without leaving all things except Allah nobody will get the nearness of Allah.

One who is claimant of things of reality. And such person's proofs and logic will become false and wrong.

He told "One minute's thinking in the condition of observation will be better than the value of thousand hajjs."

He told "Once the persons asked him who are censured persons? And he cried and told "If there was possibility of new prophets then there will be one prophet form the group of censured persons".

He told "For ecstasy it is required permanent thirst and desire because if there will no more thirst then one can not drink more and more and its continuation will never end."

When the Sufi will be near to Allah then there will be no effect of events upon him.

Sufi is one who will not be there after nothingness. After existence he will not see nothingness and keep his heart clear from the remarks of opposite persons and it is called Sufism.

He told “All problems and differences are in the life of world only.
When Sufi is finished himself in his love then he will not think except Allah and even he will not able to talk.”

90. Abu Osman Maghribi

He was famous a saint with great source of truth and events and also famous for his miracles and mystical exercises. He was custodian of holy Harem Makkah (Grand mosque in Makkah) for long time. He died at Neshapur at the age of 130 years. In his early life he has spent period of 30 years in the loneliness in the deserts. Due to his hard worship and meditation his body’s flesh was melted and the circles were developed around his eyes and due to this reason his face turned into dangerous figure. During that period he has received revelation in which he was told to contact the creations. So he reached Makkah from the desert and upon his arrival from there the Shaikhs of Makkah welcomed him wholeheartedly.
Upon looking his bad condition of the body they told him that “As you have spent 20 years in the desert in the loneliness and no person could spent such life in the desert and for this reason you are ahead of all other persons in this matter so tell us what did you have gained from your stay in the desert and why did you returned back from there”.
He told “He went in the search of Sukr (intoxication) (the state of being transported by a lofty emotion or ecstasy) but when I saw the difficulties and problems of Sukr

(intoxication) so returned back from there hopelessly and without any result as I went there in search of such reality but I could not get it there". At that time he heard a divine call in which it was told that "Oh Abu Osman in (Faroat) the subsidiary elements think of intoxication and to find the right way towards Allah is not easy because the totality of all things possessing actuality, existence, or essence are in Our hands." So when I heard this, I returned back from there helplessly. When the Shaikhs heard his sayings they told them that "You have fulfilled your duty so it is not good now for another person to describe about Sukr (intoxication) (the state of being transported by a lofty emotion or ecstasy) and reality."

He told "In the beginning of endeavor my condition was such that I used to be thrown from the sky to down then I was in happy in that condition as I was in the problem whether to eat food or to do ablution for obligatory prayer. Due to these two problems I had lost my pleasure of meditation which was very troublesome for me.

During the condition of meditation there were revelations of many things upon me and if such things would reveal upon other persons then they would think it as miracles but I think all these things more than the major sins. To run away from sleep I used to sit on such stones in their depth there were dangerous caves so if there will be wink blank then I can fell down from there and if there will any sleep by chance then I used to see upon wake up sitting on the stones and hanging in the air.

He told once in the Eid night he went to see Abul Faris and saw him sleeping there and then there came an idea in my mind that if some quantity of ghee was available there from any source to enable him to prepare some thing for the friends but while sleeping Abul Faris told me at that time to throw the ghee at once. He told this sentence three times. When he wake up I explained this event to him and he told me he was watching a dream that we were in big palace and from there we were desiring for the look of Allah but in that situation you were holding the ghee in your hand so I asked you to throw it at once.

Some body reached in his presence and he thought that if sheikh wants some thing from him so that he can fulfill his needs.Then he told him that “He never demands any thing from any body except Allah and also I do not need any person’s help and assistance.”

Abu Amr Zujaji told I was in his service for many years and never away from him even for the seconds and once I and other disciples heard a divine call in our dreams in which it was told that due to living in the company of Abu Osman all of you are away from our court so when I wanted to tell this dream to him then he left the house without wearing his foot wear and he told us that you all heard also so I also tell all of you to leave me and follow Allah and allow me to continue the worship of Allah.

Abu Baker Faris told once he told me that “I used to think before that Allah is having personality and He is there in the directions but when he reached to Baghdad his thinking was corrected that Allah is free from personality

so due to this reason he has sent a letter to Mashaikh (learned persons) of Makkah that I again become Muslim upon reaching Baghdad. He asked one of his disciples if some body will ask you the condition on which Allah exists then what will be your reply and that disciples told him he will reply that Allah's present condition is same as he was at the time of eternity. When he heard his reply he told him your reply is right. Abdur Rahman Salmi told once he was in his company and some body was pulling water from the well and there was sound of sphere wheel of the well and then he asked me do you understand what the wheel is saying. And when he replied I do not know then told him it was telling Allah, Allah.

He told if there will be no feeling of ecstasy from the chirp of birds and the movement of trees as well as blowing of wind then he is not right in his claim of ecstasy. He told Allah will grant light to the real Zakir (the person who will remember Allah) and with which he can observe all items of the universe and he will get such pleasure in which he will prefer for the finish of himself because in such condition there will be no control of the pleasure.

So in such condition when he will be unable to control the pleasure then he used to leave from his loneliness and run away out side in all directions and he used to tell for Zakir (one who will remember Allah) it is necessary for him to include in his knowledge the Islamic creed (There is no god except Allah) and with help of this Islamic creed one should take away all good and bad ideas from his

heart and with this sword of lesion he should kill all those ideas because Allah is free from all these things.

He told there are 100 stages for Arif (one who know the knowledge of Allah) and Zakir (one who remembers Allah) which are harder than the death because death can not discontinue them from Zikr (remembrance of Allah) and Marafat (the knowledge of Allah). He told there are two ways to reach towards Allah. 1. The prophethood. 2. To follow the Sunnah of the prophet (traditions of holy prophet)

The prophethood is discontinued so one should follow the Sunnah of the prophet (traditions of the holy prophet) and it is must for the follower of the truth because without following this, it is not possible to reach towards the way of Allah.

He told one who adopts loneliness then it is must for him to ignore every thing for the meditation of Allah and to remove the remembrance of all things from his heart. One who demands for the willingness of Allah then he should leave all wishes and desires from his soul. One who is not able to follow such things then the loneliness would become problem for him. He told "If there will be some love for the soul and world is there in the disciple's heart then he would not get the higher status of Khasan-e-Kuda (great saints of Allah)."

He told "Sinner is better than the claimant because he admits his sins but that claimant will not leave his claim and run behind it." He told "One who eats the food of the rich persons due to his soul's desire and greed then he will

not get success as he is unable for his excuse in this respect but in case of helplessness his excuse is acceptable. One who turns towards the creations then he will lose his condition." He told "One who will disconnect the love of indigence persons and love the rich persons so in such case they will made blind person by Allah."

He told "The men's endeavors for the heart's cleaning is like that if we say some body to uproot any tree but the person inspite of having strength will not be able to remove the tree and if he delays the uprooting of the tree by thinking that he can remove the tree at later time when he will get strength then he will uproot the tree but such thing is also not right because due to such delay of that person to uproot the tree as a matter of fact that person will become weaker and the tree will become strong." He told "Nobody can get good turn if he will avoid the obligatory and supererogatory prayers."

He told "To know the nature of creator and creations is called the knowledge of Allah."

He told "Super quality in human beings is that the thing which you do not like for your self then you should also not like the same thing for your Muslim brothers and to offer him the thing which you possess with you but do not demand any thing from him and avoid your cruelty on him but be patient on his cruelty and censure for it. But do not take his service for your self. The best deed is that which should be done as per the knowledge. He told the best I'tekaf (retirement (to mosque) for continued prayer) is that in which there should be always care about the orders

and prohibitions.

He told “Every thing should be studied by its contrariety so unless the person of sincerity did not know about evils of hypocrisy then he should not know about the goodness of sincerity.”

He told “The right person will follow fear and hope as per the requirement of the situation.” He told “Upon the observation one should follow the orders and it is called servitude.” He told “It is sign of passion to remember the death during the time of pleasure and comfort”.

He told Arfian (one having an intimate knowledge of Allah) will get light and knowledge of Allah with which they will be able to observe the wonders of Allah.” He told Banda Rabbani (a pious person) will not eat food for forty days and Banda Samdani (a godly man) can remain in the starvation in the 80 days. He told “Those who love the friends of Allah (pious persons) and for this sake Allah will include them also among His friends.”

At the time of his death when the physicians were brought there to check his illness he told the position of the physicians for him is like the brothers of prophet Yousuf (peace be upon him) for him. How the brothers of prophet Yousuf (peace be upon him) caused troubles and difficulties for him but inspite of all such difficulties and problems Allah due to his mercy has granted him higher position and also given him prophethood and kingdom of Egypt and in the same way the medicines of physician are useless and no effect for him and then he demanded for the ecstasy and died in that condition.

91. Abul Abbad Anwandi

He was a great pious and mystic person. He was famous for his kindness and also he was master of victories. He used to say that in the beginning of his worship period he wandered here and there for a period of 12 years then he find a place in his heart. Its meaning is that he find a path leading towards Allah. The general person demand for Allah's company but I demand observation of my personality but this desire was not yet fulfilled. He told "We should adopt the company of Allah more and live less in the company of the mankind."

He told "The end of indigence is start of Sufism."

He told "The name of Sufism is not to show one's status and to respect the Muslims."

Some body requested him for the prayer then he told him "Allah give him good death."

He used to sew caps and sell them. Unless one is not sold he will not sew the another one. He used to sell each cap for two dinars and he will not accept more or less than its price. Upon selling each cap he used to give away one dinar in charity to any person who will come to see him first and with another dinar he used to purchase one bread and go to some lonely place along with some derwesh person and use to eat it.

One Zakat (religious tax as a basic in function of Islam) payer asked him to whom he shall pay his zakat money then he told him "To give to any body who is most deserving and poor one." And upon hearing this that man

left that place and saw a poor person and give him one gold coin to him. But next day he saw that blind beggar who was telling to another person that yesterday one person given him one gold coin and he spent that amount for drinking wine and with the singer.

When the disciple want to inform the details of the above event to his master but before hearing the details he told him to go and give one more dirham to that person which you will see first on the way. Upon going out side of the master's house he find one *sadat* person(descendents of holy Prophet through his daughter Fatima) so he gave one dinar to him and followed him and saw that person went to jungle instead of city and thrown one partridge from his pocket. When the disciple asked the details then sadat person explained him since seven days his family members are facing starvation and he is hesitating to ask for the help from persons in this matter and left his house for search of food and find the dead partridge. So I collected the dead partridge for the food of my family members but when I got your dirham then I thrown away that dead partridge in the jungle. When the disciple tried to tell the above story to his master but without hearing the story the master told him not to tell the story to me because illegal money will be spent in the wine house and legal money will help a *sadat* person (descendents of holy Prophet through his daughter Fatima) not to eat unclean dead partridge. One Roman fire worshiper when he heard his fame and came over to see him in Sufi dress with his staff to check him whether he is real Sufi or not and went

to sheikh Abu Abbas's shrine but when he saw him he become very angry and told him what is work of unknown person in the friends so that fire worshipper left that place and came to see him and lived with him for many months.

He joined prayers after ablution with indigent persons to deceive him which he knew very well but he did not told any thing to him in this matter.

But when he was going back to his place then he told him "Oh : young man it is not right to go as it is and when heard this he truly accepted the religion of Islam and lived with him for many years and after his death he become his successor.

92. Abu Omeru Ibrahim Zajaji

He was great Sheikh of his time and he was trained by Abu Osman.

He was custodian of Holy Harem in Makkah for many years and was died in the year 381 H.

Once Sheikh Abdul Qaim Nasrabadi was busy in ecstasy and by chance he went there and asked him why he did listen ecstasy and he replied him it is better than back biting and Sheikh Abu Omeru told him "During ecstasy if there will be any mistake which will be committed by any body and which will be thousand times worse than the back biting and abuse."

93. Abul Hasan Saiq

He was an incarnate of truth and love and he was famous Sheikh of Egypt.

Abu Osman told "I was not seen such a graceful than Yakub Nahrjori and also such a courageous person like Abul Hasan Saiq."

Mamshad told "Once I saw him in the prayer in Denur and he was very busy in it and one vulture was providing shade on his head. "

When he was asked is any proof for the Invisible is there for the viewers and he replied "For Great Almighty Allah the rules and regulations of proof does not apply in this matter."

The meaning of knowledge of Allah is to be grateful to Him and for His grace one is unable to pay Him gratitude and one should keep him away from every body except Allah and thinks all others are weak.

Once the persons asked him what is definition of disciple ? He told "In Qu'ran it is mentioned that the earth is narrowed for such persons in spite of its vastness and also their souls are narrowed for them as they demand another world while living in this world. Its meaning is that the disciple in this world should desire for the next world."

He told "The lovers due to their fire of love will be in more happy in their condition than those who are happy in the pleasure of heaven."

He told "To love one's personality is harmful."

The condition of fear will be appear in the condition of pleasure and one who will adopts fear then such person will be keep him away from his soul.

He told the symbol of greed and problems is to follow desires and wishes.

94. Abul Qasaim Nasrabadi.

He was well known for the secret of love and knowledge of Allah and he was also famous for the love and eagerness of Allah. He was perfect in all knowledges. He left many of his books of Hadiths (traditions of holy prophet). All people think him pious personality and he is having great link of sufi masters. He met Rudbari, Mortish and many other pious persons of his time. During his time no person was equal to him in the following.

1. Worship.
2. Pity.
3. Endeavors.
4. Observation.

The people of Khurasan accepted him their master after the death of Shibli. He was disciple of Shibli. He got knowledge in the company of many sufi masters. He has spent many years in Makkah as the custodian of Holy Harem (Grand mosque of Makkah). He has deep love and eagerness of Allah. One day he fixed his trouser on his waist and he was wandering near the fire temple so the persons have asked him what your condition in this matter is.? He had replied that he is busy in the work and he could not search Allah in holy Harem of Makkah so I am searching for Him in the fire temple to enable to get Him there and in this cause he is helpless and do not know what to do? When the people of Neshapur heard this and they were unhappy with him and they removed him from Neshapur.

His love and ecstasy was very great so once he saw a fire near holy Ka'ba and started its circumambulation and the persons asked him the reason for it then he told them that he was searching Allah in holy Ka'ba since many years but he could not find Him there. So in his search I come there so that I can get Him. So in my search I lost my consciousness and when the people heard his reply then they removed him from there.

One day he asked a Jew to lend him half dang to purchase beverage but he scolded him and in spite of this he went to him and asked him three or four times but that the Jew was so rude with him and not paid any amount to him. Last time when he was asked the Jew but he told him "You are strange person despite of my refuse for many times, you did not stop of your request for money?" And he replied him "If the beggars would be afraid from these small things then how they will get their higher positions." When the Jew heard his reply then he accepted the religion of Islam truthfully. Once he saw some persons talking in the holy Ka'ba (Holy Harem in Makkah) so he started collecting wood and when the persons asked him the reason of it then he told them that he is putting fire to holy Ka'ba so that the persons will get attention towards Allah automatically.

Once he was inside of the Holy Harem and due to fast moving of winds the curtains of the Ka'ba were moving so he liked the scene and stood from his place and caught hold of the curtains of the Ka'ba and he told "Oh : curtains tell me why it is such a nice decoration like a

bride and tell me who is in it and who is hiding there. But the mankind is suffering hardly due to heat and thirst like leaves of acacia tree. Oh! Harem Allah told you one time His house, but also He told 100 times (عبدى) (My slave)."

He had performed 70 hajj on the trust of Allah. Once during a hajj he saw a dog that was very hungry so he called a person who can take his reward of 40 hajj for the exchange of one bread? One person heard his request and gave him bread so he gave him away his reward of 40 hajj to that person. He gave the bread to the dog that was hungry since many days. When one pious person heard this event and he reached to him and he was very angry with him due to the above reason and told him "Do you think you have done any great thing in this matter but as a matter of fact it is nothing because prophet Adam (peace be upon him) had lost 8 heavens for the sake of two grains of wheat." When he heard this then he put his head down and gone to the corner and sat there silently. Once in summer season on the Mount of Mercy he got severe fever there so his Non-Arabic friend had asked him did he need any thing to enable him to bring and then he told him to bring cold water. When the friend heard his request then he was worried in this matter to get the cold water in the summer season.

Any how he went away from there with the water bottle to bring water for him and on the way there came the clouds suddenly and there was rain fall in which there were ice particles and all of them came near to him for the

collection so he thought it was his miracle and collected ice pieces in the water bottle for him and presented him. So he asked how he got cold water in hot summer season and he told the details of the event then he thought that it is due to his miracle only. So he scolded his soul and he has told for this matter his soul is deserved for the hot water instead of cold water.

Once during the journey in the jungle he was feeling tiredness but at that time he looked at the moon by chance on which it was written (فسيكفيكهم الله) and its meaning is that (Allah is enough for you). And upon seeing this I got energy and which was very helpful to me.

Once in the loneliness he had received revelation in which he was told "He used to talk un-necessary things so for this reason We will send punishment and great difficulty on you." For this he told "If you are against of my remembrance so I will not leave for it." So he received revelation again in which he was told "We like it." He told "Once he has visited the grave of prophet Moses (peace be upon him) and he had heard the sound (أرني {الأعراف **143**) (O, my Lord show (thyself) to me) from all items of soil of his grave."

He told "Once during a hajj (pilgrimage) he saw a person who was lying on the ground and he was in great difficulty and in trouble so he wanted to recite the verse Fatiha from the holy Qur'an on him so that he can recover from that trouble but suddenly he heard a divine call in which it was told not to help him in this matter and leave

him in the same condition as he is an enemy of ‘Ahle Bait’ (The prophet’s family).” Once a person who was lover of dance and singing reached his gathering of preaching and he was impressed greatly by his teaching and returned back to his house in the condition of uneasiness and told her mother that his last time is near so to hand over my dead body upon my death to grave digger and my dress to Ghallsal (undertaker whose work restricted to washing the dead corpse) and pinch the plectrum of three string guitar in his eyes and tell at that time “You lived and died in the same condition.”

Once the persons complained him that Ali Qawal (chorister) used to drink wine in the night and he would be present in his gathering in the day time. When he heard this he was silent and not replied in this matter. Once that person was found drunken on the road so one disciple told him please see this is Ali Qawal who is indeed drunk due to wine drinking. So he asked the disciple who complained in this matter to take that man on his shoulder to his house and that disciple un-willingly took him to his house.

But upon reaching his house he repented and became his disciple and got great status and became a saint. He told the man is in between two relations.

1. The relation of Adam which is comprised of lust and evils and it is called the relation of human beings and which will be disconnected on the Day of Judgement.
2. But another relation which is connected with Allah and with this help one can get revelation and sainthood

and which is linked with servitude and this connection will never disconnected. Because Allah relates this connection towards Himself so no grief and fear will be there on such persons. And their condition will become as follows as per Qur'anic verse.

(لا خوف عليكم اليوم ولا أنتم تحزنون } (الزخرف 68

(No fear shall be on you today nor shall ye grieve)

He told "Burden of Allah will be tolerated by such persons who are eligible to bear such burden. As per the saying of the holy "prophet (peace be upon him) (" إن لله تعالى أفراسا يركبهن جميعا.") He told "One who will attach himself with Allah then he will be free from tribulation, problems and Satanic apprehensions. One who has capacity and strength of the remembrance of Allah then he will not worry."

He told "The disciple should be shown the way of Allah by the invisible knowledge instead of his training by the visible knowledge." He told "When there is some thing which is revealed to the man from Allah and in such case one should over look the hell and heaven and when he will be returned back from that condition then he should like the things for which Allah has granted respect for such things."

He told "Agreeable condition is pious act and to follow such pious act is best thing. One who gets Allah's agreeable condition then he will not oppose Him." He told "When Allah wanted to explain qualities of Adam then He

told Asa Adam torab and when He wanted to explain His attributes then He told Allah Adam asfa." He told it is fact that Allah has chosen Adam. He told as the people of Kahaf (people of cave) accepted the faith in Allah without any source so they become great and grand in this matter. He told "Allah is very high-mindedness and so there is requirement in this matter that unless there is help from Him then no body will not get the right path."

He told "The creations are the proof of the Creator." By following the Sunah of the holy prophet (practice of the holy prophet) we can get knowledge and by fulfilling the duties we can get the nearness. With Nafil prayers (supererogatory prayers) we can get love. One who will not teach manners to his soul then he will not be called the person of manners. One who will not know the manners of heart then he will not know the manners. If our manners did not know the soul then we will not get the nearness of Allah. He told "Some persons used to sit in the company of women and they say they are innocent. He told when there is soul then one should following good deeds and keep away from bad deeds. So no body is free from the soul. So at such places we should avoid such acts of shamefulness for the safety of our honor." He told good deeds are as follows:

To act upon Qur'an.

To leave wishes and bad habits.

To follows the master.

To think mankind helpless.

Not to excuse the daily round of prayer formula and daily

round of recital and to follow them on regular basis. Once some persons asked him are you having qualities of master with you? And he replied" No and so there is regret for its missing and sorrow for not getting good qualities." Some persons asked him what your miracles are.? And he replied "The people of Nasrabad removed me from there by saying me a mad person and I have reached Neshapur and also met the same treatment from there so from there I reached to Baghdad. I was there (in Baghdad) in the company of Shibli for few years and due to my presence 2,000 to 3,000 persons died there but my name was not mentioned in this matter. Some persons asked him what your respect is.? And he replied “He was asked to get down from the pulpit because I was not eligible for it.” When some person asked him what is pity? He replied “To avoid all except Allah is called pity.”

Some person asked him we could not find the effect of love of Allah in you? And he told “You are right. But I am burning in the fire of love of Allah.” He told “The lover of Allah will remain in the same condition and so if they go forward then they will be ruined and if they go backward then they will be in the condition of regret.”

He told “Comfort is a vessel which is full of reprimand.” He told “For every thing there is power for it and the soul’s power is ecstacy.” He told “What ever the mind gets then its good effect will be there on human body and what ever the soul will get then its good effect will be there in mind.”

He told “Body is like a prison for the human beings and

if one who will not come out of it then he will not get peace and disgrace of soul will provide freedom from the body for the human beings." He told "In the beginning there will be judgement for the remembrance of Allah will be there but at the end this judgment will be finished." He told "Mysticism is one of the lights of Allah and this is the proof of truth." He told "Hope leads men towards life and fear keeps us away from sins and disobedience and this is mediation for the way of Allah." He told "Pious persons were saved from killing but slaves of Allah were killed." The prophet told "There are some grave yards in the worlds for which the angels will lift them with their four corners and transfer the persons who are buried in them to the heaven without any accountability and among such grave yard is Jannat-ul-Baqi (the sacred grave yard in Medina)."

So Abu Osman kept ready his grave in that grave yard and one day Abul Qasim passed away from there and asked the persons "Whose grave is this?" The persons told him "It was dug for Abu Osman." He told "I saw in my dream that the dead bodies of this grave yard are flying in the air so I asked the reason for it and it was told to me that any person who is buried there and if he is not eligible as per the status of the grave yard then in such case such dead bodies are transferred to some other grave yards from Jannat-ul-Baqi (the sacred grave yard in Madina)." When he met Abu Osman then he told him "I will be buried in the grave which you have digged for youself and you will die in Neshapur."

After some days the peoples removed Abu Osman from Madina so from there he went to Baghdad and from there he went to Neshapur and died there and his grave is in Haira. Writer of the book says there is difference about this dream. Some other says this dream was not seen by Abul Qasim but some other person saw this dream.

Master Ishaq Zahid Khurasani used to remember the death always so he prohibited him in this matter and advised him for remember the love instead of death. But at the time of his death he told to a Neshapuri person who was present there near his bed side to convey his message to master Ishaq that as per his saying the death is very difficult and tough thing. He was buried in the grave which was kept ready for Abu Osman in Jannat-ul-Baqi (the sacred grave yard in Madina). Some body saw him in the dream and asked him what Allah has done with him then he told "Allah is not angry with him as other used to be angry with him." But heard a divine call in which he heard Abul Qasim there is separation after meeting so I requested, Oh : Allah I was kept in the grave so now take me towards You.

95. Abul Fazal Hasan Sarqasi

He was famous pious person for his miracles and wisdom. He was master of Abu Saeed and was born in Sarqas. When there was condition of costiveness upon him then used to do circumbulation around the grave of Abul Fazal and after that there will be condition of exposition upon him.

When his disciples decides to go on the hajj pilgrimage then Abu Saeed used to advise them for the circumbulation of grave of Abul Fazal and tell them "If one who visits the grave of Abul Fazal then he can find his needs and desires."

Abu Saeed told "Once he was on the one side of the river and Abul Fazal was standing on the other side of river and when he looked upon him and so there was increase of his status from that day." Imam Qarami used to tell that once he was on the mulberry tree and collecting its fruits and then he passed from there and he was telling without seeing him "Oh : Allah I am demanding one penny since one year from you for cutting of my hairs but you are not giving me this amount so please justify Your favor with Your friends." Imam Qarami told "When he looked on the tree and he saw tree and its branches, leaves all were changed into gold metal and so on this situation he told "It is not right to tell some thing to You for the comfort of heart."

In Sarqs there was a man who was not normal person so he was not regular at the prayers and used to wander here and there. When the persons forced him to say the prayers then he told them where there is water for ablution so they took him to the well and gave him the rope and bucket of the well and asked him to take out water from the well for ablution for the prayer.

But that person stood there for a period of thirteen days in the same condition and by chance he passed from there and told them as he is not in normal condition so he is free

from the Islamic rules and regulations and for this reason to take him back to his house. One day Luqman Sarqi visited his house and at that time some papers were in his hand and he asked him what you are searching and he replied him the thing which you are searching in the Turk and he then asked him why it is looking against for him. He told it looks against you so you are asking what you are searching.? So be free from your intoxication and upon awaking you will find away from difference in this matter with me and you can understand what we both are searching.

Some body told him he saw him dead in his dream so he asked him to recite any verse from the holy Quran. So he recited the following verse and its meaning is as follows.

"عا ش بـا لـلـة لأ يمو ت ابـد ا "

"One who spent his life in the love of Allah will never die."

Once he ordered Abu Saeed to stay one night at his house and asked him to recite any verse from the holy Quran. So he recited the verse "يحبو نهم كحب الله "and for this verse he explained him 700 meanings which were all different from each other and during this discussions and explanations the whole night passed away.

And he told "The night was passed away so quickly but our discussions not yet finished in this matter and there is no fault of the night as our discussions were too much lengthy."

He told" Love of Allah is good deed and to follow such good deed is also best thing."

He had told “One who will get love of Allah then he will not go against Him.”

He told” When Allah wants to explain qualities of Adam then He told Asa Adam torab and when He wants to explain His attributes then He told Allah Adam asfa.”

He told as the people of Kahaf (people of cave) accepted the faith in Allah without any source so they become great and grand in this matter.

He told “Allah is very high mindedness and so there is requirement in this matter that unless there is no help from Him then no body will not get the right path.”

He told “The creations are the proof of the Creator.”

His sayings are as follows.

One who will not teach manners to his soul then he will not be called the person of manners.

One who will not know the manner of heart then he will not know the manners.

If our manners did not know the soul then we will not get the nearness of Allah.

He told “Some persons used to sit in the company of women and they say there are innocent. He told when there is soul then one should following good deeds and keep away from bad deeds. So no body is not free from the soul. So at such places we should avoid such acts of shamefulness for the safety of our honor.”

Once there was famine and the persons requested him for pray so he told them that there will rains so there was too much rain and dry trees were turn into green due to his kind prayer.

When the persons asked him what did you prayed and he replied them that he drank cold water in the last night so Allah cooled down the hearts of all persons."

The writer of this books says that from this event we can know that he was Qu'tub (highest cadre in spiritual pivot) of his time as these qualities are find in such persons.

Once the persons requested him to pray for the welfare of the cruel king so he told them it regrettable thing that why they brought the king in between us".

He told "Do not remember the past and also do not wait for the future but it is good for you to take care of the present time."

The facts of servitude depend upon the following two things.

1. To think needy before Allah as this is the foundation servitude.
2. To follow Sunnah of prophet (the tradition of the prophet) because in it there is no comfort of the soul.

At the tine of his death the persons told him they want to bury in the tomb of one sheikh but he told them to burn him on some hillock where some dissolute persons are buried and so they deserve more grace of Allah.

96. Abul Abbas Alyasari

He was great scholar of Islamic law and also pious personality of his time. He was famous due to his mysticism. He was trained by Abu Baker Wasti. In Maru he did great efforts to find the proofs and facts about reality.

He got too much property and wealth from the share in the inheritance of his father but he spent all the property and wealth in the charity. Prophet's holy hair was with him and due to its grace he got repentance and became disciple.

Upon his repentance he reached to great heights in mysticism so for this reason the people called him Imam Hanafi and the Sufies called his group name as Sayargon.

One day he went to the fruit merchant's shop to purchase the walnuts and paid its price. The shop keeper gave instructions to his servant to give him nice walnuts by sorting and so for this reason he asked him did he sell the goods in the same way to every buyer then the shop keeper replied him no as he is great learned man so he is doing this and he do not want to sell him the bad quality of fruits. He told him "He do not want to sell his knowledge for the price of walnuts so it is bad thing and he left the place without collecting the price."

The persons called him a member of Jiberia Group because he told that the things written on the Tablet will not change. And nothing will change the fate. And due to this thinking he was undergone many difficulties and hardships and at last Allah freed him from all such difficulties and problems.

When the people of wisdom asked him from where did he will get his provisions and then he replied "From Allah, Who will provide provisions to all mankind without any reason as per His will and pleasure and Who will also increase or decrease it." He told "The darkness

of greed will become veil for the observation." He told "The faithful (Muslim) should be patient on the following conditions.

1. On the condition of disgrace
2. On the condition of grace.

Unless if one is not patient upon the above two conditions then his faith will not be completed so in both these conditions one should be patient."

He told "Allah will enforce the knowledge and wisdom through the tongues of truthful persons." The prophets will face dangers, the pious persons will have doubts, the people will have refusals and the lovers will have their intentions.

He told " When there will be grace of Allah on any person then the people will also be kind to him. And when there will be disgrace of Allah then the persons will be away from them." He told "To come out of knowledge is called the unity of Allah. The meaning of unity of Allah is that there should be nothing in the heart except Allah. Unity of Allah should be exceeded in such way that what ever enter in the heart it should turn into the unity of Allah. The Unitarian is one who is always busy in the unity of Allah and adopts the shape of Unitarian as this is told in holy Quran by Allah and its meaning is as follows."

"We will become his sight and hearing."

He told "In the condition of observation there will no pleasure for the careless person because the name of observation of Allah is called mortality."

When the persons asked him what do you demand from Allah then he told “I accept what ever He will give me because I am a beggar and what ever I will get it is better for me.”

What is best form of worship for the disciple and he told “To be patient for Islamic rules and regulations, to be keep away from prohibited things and to adopt the company of pious persons is best form of the worship.”

He told there are two types of favors.

1. Karamat (miracle)
2. Istadraj (esclation or to increase in extent)

The Karamat (miracles) is one which should be acceptable to us and the Istadraj is one in which the happiness is away from us.

He told “In the prayers if there will be another option in place of reciting Qu’ranic verse then there will be the following lines of poetry and its meaning is as follows.”

It is my long pending desire in my life to see a person who is free one. At the time of his death when he was asked for his last advice then he told them to put the holy hair of prophet in his mouth. So the disciples did the same as per his wish.

His grave is in Maru and which is famous even today for the fulfillment of desires and wishes of the persons who visit his grave there.

THE END.